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THE
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The care of the human mind is the most noble branch
of Medicine.—GROTIUS.

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AMERICAN JOURNAL OF INSANITY,

FOR JULY, 1846.

ARTICLE I.

THOUGHTS ON THE RELATION OF PHYSIOLOGY TO PSYCHOLOGY.

By THOMAS HUN, M. D., *Prof. of the Institutes of Medicine in the Albany Medical College.*

I propose to show the connexion between the Physiology of the nervous system, and Psychology, and to establish the distinction between them. For want of attending to this connexion, Psychologists have lost sight of an interesting face of their science; for want of attending to this distinction, Physiologists have fallen into great confusion, and have been led into many absurdities and contradictions.

Physiology and Psychology embrace phenomena of different orders, and which are learned by different means. Hence they may be distinguished from each other. These two orders of phenomena are connected together, and to a certain extent are mutually dependent. Hence the two sciences have a point of contact, and it is important to examine this point, and see how they touch without becoming confounded.

By means of the five senses, we become acquainted with the external world. We find a substance having extension, figure, impenetrability, color, and exhibiting certain changes or movements, called phenomena. This substance which is external to us, which possesses these properties, and exhibits these phenomena, we call *matter*, and these properties and phenomena, we call *material*.

Our knowledge of the properties and phenomena of mat-

ter, and of their relations, constitutes physical science, or rather the physical sciences, for there are several. The divisions of the physical sciences depend on the differences in the properties and phenomena of the objects of nature, and on the impossibility of reducing them to one general principle. Thus, we find in living beings, phenomena which are different from those of dead matter, and it is impossible to reduce the one into the other, by any means of analyzing these phenomena we at present possess ; and hence we have a science of organized or living matter, and one of inorganized or dead matter. In like manner, secondary divisions are established.

But all these sciences agree in this, that the properties and phenomena they embrace, are learned by the five senses, that they belong to something external to us, and not to us, that this something has extension, figure, divisibility, exists in a certain place, moves, and is called *matter*. Hence, notwithstanding their differences, they are all connected together as physical sciences, or sciences of matter.

But physical science is not the whole of science. There are phenomena which do not fall within its domain. When I say, I think, I remember, I am angry, I am affirming the existence of phenomena which are real and certain ; as much so as when I say that this candle burns, or this pen falls. These phenomena are indeed those of which we are the most sure, for I might listen with patience to one who should attempt to persuade me that I do not see an object which seems to be before me, because my senses have already deceived me, but if one should undertake to persuade me that I am not angry when I feel that I am so, or that I do not will, what I suppose I will, his attempt would appear to me supremely absurd.

These phenomena of thought, will, &c., are then real. Besides this, they do not seem to have any relation to extent, or space, or movement from place to place ; they take place in *ourselves*, and not in that which is external to us. They are not learned by any of the five senses, for we do not see ourselves will, nor hear ourselves will ; nor can we

touch or taste or smell volition; they are learned by consciousness, an internal sense, which informs us of ourselves, and what passes in us, but which gives no knowledge of what is external to us, just as the five senses inform us of the external world, and what passes in it, but give us no knowledge of ourselves.

There are then phenomena, of the reality of which, we cannot doubt, which occur within ourselves, and not in that which is external to us, which have no relation to figure, or space, or movement, which are not learned by the senses, but by consciousness; and just as we say that one class of phenomena belongs to the external world, to a substance called *matter*, so we say that these latter phenomena belong to the internal world, to a substance called *mind*.

It is true, that it is by consciousness that we are made acquainted with the impressions made on the five senses, so that ultimately, all our knowledge of the external world is a matter of consciousness. In this case, however, we are conscious of impressions made on us from without, and which are irresistibly referred to something external to us, and between which and us, the senses have served as a medium; while in the case of the phenomena of thought, will, &c., we are conscious of what takes place, directly in us, without any reference to the external world.

The man who should shut up his five senses, and endeavor to find the external world, *matter*, by his consciousness, would be guilty of an absurdity, for consciousness, does not reveal to him this external world, except through the medium of the senses. So the man who should neglect his consciousness, and endeavor to find the internal world, *mind*, by his five senses, would be guilty of a like absurdity. It is true, that by the senses he might find the external manifestations of mind, but of the phenomena themselves he could have no idea without consciousness. When I see a man gesticulating in a certain manner, I conclude he is angry, not because I see his anger, for I see only his gesticulations, but by my own consciousness I know

what anger is, and how it manifests itself externally in me. Had I never been angry myself, I might have known that a man in certain circumstances, would execute certain movements, but I never could have had an idea of anger.

Since then, the phenomena of thought, will, feeling, &c., occurring within ourselves, and learned by consciousness, are real, they may be studied, analyzed, and their relations may be discovered; that is, they may form the basis of a science, for to constitute a science, it is only necessary to have phenomena having fixed relations to each other. Psychology is the science which takes cognizance of mind, and its phenomena, as Physical science takes cognizance of matter and its phenomena.

To resume. There is then an external world of matter, the properties and phenomena of which are learned by the five senses, and the knowledge of this world constitutes physical science. There is also an internal world of mind, which is revealed to us by consciousness, and the knowledge of this world constitutes Psychology. The domain of Physical science is, then, the *external world, matter*. The domain of Psychology is the *internal world, mind*.

Such is the distinction between Psychology and Physical science. To deny the propriety of this distinction, we must either deny the reality of the phenomena of consciousness, or we must show that these phenomena do not differ from those learned by the senses. That is, it must be shown that those phenomena which we refer to the simple, indivisible substance we call *I*, are of the same nature as those we refer to the extended, divisible substance we call *matter*.

Whether ultimately, matter and mind may be proved to be one thing under different faces, whether a unity or third term may be found which will unite these two terms, is a question of metaphysics, of which the solution is not necessary for my present purpose. The great point I wish now to establish, is, that mind as we know it, is different from matter as we know it. If in the progress of science, one of

the two substances is to disappear, I doubt not, it will be mind which will swallow up matter, and not the reverse.

I have now shown the distinction between Physical science and Psychology; I proceed to show how they come in contact.

Physiology is a branch of physical science. It embraces the phenomena of organized matter, which are learned by means of the senses, and which even when studied in our own bodies are recognised as belonging to something external to us, and not as belonging to *us*. So far as these phenomena relate to nutrition and reproduction, there is no danger of any confusion, but when we come to the phenomena of animal life, or of the nervous system, then we must proceed with great caution, if we would avoid the errors into which physiologists have been, and still are, so commonly led.

The phenomena of consciousness, psychological phenomena are, in many cases, perhaps in all, accompanied by movements in the nervous system. These movements accompany, but do not constitute psychological acts. These acts take place, although we do not know there is a nervous system, and are always very different from anything we can conceive as occurring in this system. If anger, for example, is accompanied by some movement or change in a particular portion of the grey matter of the cerebral hemispheres, we can not conceive that this movement or change is anger. Take any conceivable change in this matter, any movement molecular or in mass, and it would appear most absurd, to call this movement anger. It would appear absurd because we cannot conceive of anger as a material movement which is cognizable by the senses; it is a phenomenon of a different order, cognizable by consciousness. That it should be accompanied by a material movement as its cause or its effect, is a fact which we may attempt to prove, it bears no absurdity in its face; but that it is this material movement, is an assertion so absurd that common sense at once rejects it.

We have now come to the point of contact between Psychology and the Physiology of the nervous system, to the confines of the material and spiritual world, and we must proceed in our investigation with caution.

Let us take the case of a sensation, analyze it into its elements, and see what belongs to matter, what to mind.

I lay my hand on the table, and feel it. This is a sensation. This sensation is a mental phenomenon; so little apparent connection has it with matter or a nervous system, that many persons experience such sensations all their lives, without knowing that there is a nerve, or what it is. But we can demonstrate that besides this sensation, this mental phenomenon, there are material movements without which it can not occur. Thus, if the nerve is divided, no sensation occurs when the impression is made on the hand, and by a series of investigations, we find that an impression has been made by the external object on the extremity of one or more nervous fibres, that this impression has traveled along these fibres to some point in the interior of the brain which can not be determined in the present state of the science, and when it has reached this point, the sensation is produced. Here are two things, a nervous transmission and a sensation. The first a material, the second a mental phenomenon. The nervous transmission causes the sensation, but is not the sensation; it is analogous to the transmission of electrical currents along wires. Suppose now that an electrical current, in its passage, finds a combustible matter, it will set it on fire. Here the current causes the combustion, but it is not itself combustion, so nervous transmission causes sensation, but is not sensation.

Suppose we could make the change which occurs in the nervous fibre, or in the grey matter into which it plunges, obvious to the senses, and then, that we lay bare the parts in a living animal and excite this movement, and say to a spectator, look at this movement, change, whatever it may be, *this is sensation you are seeing*: would it not appear absurd? Would not the man, thus addressed, say, it is impossible for

me or any other person to see or feel in any way the sensation of another animal ; I see a nervous movement, and that may be the cause of the sensation ; but the sensation itself can only be felt by the patient, it is a matter of consciousness, and I can not be conscious of what is going on in another, though I may see all the material movements or changes in his body.

One who had not read books of Physiology, who was ignorant of all the confusion which arises from not distinguishing between nervimotion, or whatever else we may call the material movements of the nervous system, and mental acts, would suppose I was wasting time on a point sufficiently clear. But those who read books of physiology, even the most modern, who find sensibility attributed to the nerves, and who have noticed all the floundering it causes among writers on the reflex action of the spinal chord, some of whom talk of sensations of which the individual is not conscious, will agree with me as to the necessity of reforming physiological language, and it may be, physiological science on this point.

If we take the case of a voluntary movement, we find the same elements entering into its production, but in an inverse order. We have the volition a mental phenomenon, acting upon nervous fibres in the brain at a point, which like that where sensation is produced, cannot be determined with certainty ; the impression here made, is transmitted along the fibre to the muscle or muscles, and the voluntary movement succeeds. Here the mental phenomenon precedes the nervimotion, instead of following it, as in sensation.

Volition is so manifestly an act of the mind, and not a nervous action, that physiologists have avoided the error of considering volition as a property of the nerves, though there would be the same propriety in it, as there is in ascribing to them sensibility.

Not only is it true of sensation and volition, that they are connected with certain nervous movements, either as cause or effect, but the same thing appears to be true of all the

mental operations. Various facts which are sufficiently familiar to all physiologists, demonstrate that the mental operations are under the influence of the cerebral hemispheres, and are perverted or suspended when these nervous masses are diseased or destroyed. Still we must carefully bear in mind the distinction between the nervous movements and the mental operations, at the same time that we admit their connexion.

As to the mode of the connexion between the mind and the body, and how the one acts upon the other, it would be unprofitable here to speculate. Descartes, who was one of the first who clearly established the distinction between the substance which thinks, *mind*, and the substance which is extended, *matter*, found it impossible to frame even an hypothesis of their mode of union, and in a kind of philosophical despair, resolved it all into a miraculous effort of God, a *divine assistance*. Leibnitz invented his hypothesis of the *preestablished harmony*, according to which the nervous movements and the mental operations correspond, but without any relation of cause and effect. Imagine two parallel movements, one occurring in the nervous system, and the other in the mind, and so arranged that they shall always correspond in time, and you have the view of Leibnitz of the mode of union of the soul and body. Hence, when I execute a voluntary movement, it is not the volition which causes the movement in the nervous fibre, but this movement occurs at the same time with the volition; and so sensation occurs in the mind at the same moment that the impression is made on the nervous fibre.

Others again, seeing that so long as this duality was admitted, no explanation of the reactions of mind and matter could be possible, have endeavored to get rid of it. Some have denied the existence of mind, and have made thought an attribute of the substance matter. These are the materialists. Others have made matter only a mode of manifestation of mind. These are the spiritualists. While a third class have endeavored to find a third term which should include

both matter and mind. Such for example is the system of Spinoza.

It is not necessary for Physiologists, nor even for Psychologists, to attempt the solution of these problems of transcendental metaphysics, problems which are so vast, so difficult of solution, that no one metaphysician has as yet been able to seize more than one of their faces. For practical purposes, we have a task more humble, but more easy. We have to study, not the nature of the two substances nor the nature of their relation, but this relation itself as it manifests itself to the senses and to consciousness. The great questions for us to answer are these: what nervous movements correspond to given mental acts? what is the mechanism of these movements? and how are the mental acts affected by changes in the nervous system or in the rest of the body? Without undertaking to explain how an impression transmitted along a nervous fibre gives rise to a sensation or is accompanied by a sensation, we study the different elements necessary for the production of sensations, and the modifications of sensation produced by changes in the nervous fibre. So of the other mental operations. We can not explain how it is that the instincts or the intellectual acts should be connected with nervous movements in the grey matter of the hemispheres, but we may study the conditions of this grey matter necessary for the healthy manifestation of these acts.

Cabanis appears to have been the first who conceived the idea of studying the connexion between the moral and physical nature of man, not as a question of abstract metaphysics but as a matter of fact to be settled by observation and experiment. His work on the *Rapports du moral et du physique*, does indeed attempt a sort of solution of the metaphysical question by denying the existence of mind, and this is the portion of it which is the weakest and most amenable to criticism, but to him at least belongs the glory of having conceived thus clearly the problem of their relations as mat-ters of fact.

To resume. The Physiology of the nervous system embraces all the facts in relation to the movements, or changes, which occur in the nervous matter. It is a science of facts, cognizable to the five senses, and uses the same modes of investigation as the other physical sciences.

Psychology is the science of mind. It is founded on facts of consciousness which are not cognizable to the senses. It embraces all the mental operations, which are very different from changes in nervous matter, and hence Psychology is not merely a chapter of physiology, but a separate and independent science.

But there is a connexion between nervous movements and mental acts, the nature and mode of which is unknown. The study of the facts relating to this connexion between man's physical and spiritual nature, constitutes a middle ground on which the Physiologist and Psychologist meet. The Psychologist must come from the exclusive study of facts of consciousness, in order to understand many of the influences to which they are subjected, and the Physiologist in tracing nervous movements, comes at last to facts of consciousness, for the comprehension of which he must look to Psychology.

ARTICLE II.

ON IMPULSIVE INSANITY.

BY EDWARD DANIELL, ESQ., NEWPORT PAGNELL, ENG.

Communicated to the Provincial Medical and Surgical Association, at the Anniversary Meeting, held at Sheffield, July 30th and 31st, 1845.

The functions of the brain and nervous system in health, and under disease, confessedly constitute an abstruse and

difficult subject, the investigation of which involves the highest measure of professional attainment.

On public grounds, a correct knowledge of its physiological and pathological phenomena, constitutes a most essential qualification in practitioners of every grade. On the true testimony of medical witnesses depends the public safety, as well as the proper protection of individuals who may be presumed to be labouring under insane manifestation. For my own part, I should not have presumed to write a paper upon such a subject, nor have had the temerity to deliver it before this enlightened meeting, were it not that in the course of practice some curious and interesting cases have fallen under my observation, which I thought not altogether unworthy of detail; and, moreover, that by the little I have to say, I might stimulate others to think and to say more.

The multiplication of facts furnishes the best data for practical inference, and the true knowledge of function is often better understood while the organ is under pathological disturbances, than when its condition is perfectly normal. When structures become radically changed by diseased action, we are sensible that their functions must be impaired. The knife of the anatomist can display these ravages; and he having correct views of the physiology of function, knows when these morbid exhibitions present themselves, what must have been the symptoms and character of the disease during life. If the liver, the lungs, the heart, the stomach, or the intestines, have been thus victimized by structural derangement, his judgment will not err; but the brain is *sui generis* in this particular, as insane manifestation does occur without detectable organic lesion; not but under certain phases of common disorder, the former organs exhibit disturbed action, without involving their structure; but death rarely occurs from such a condition, nor does the impaired action last very long, but the mind will sometimes be irregular for years, and yet the brain preserve its integrity.

There can be no doubt but the brains of permanent maniacs undergo extensive structural changes. By the investigations of Pinel, Esquirol, and others, positive organic changes have been shown, such as opacity in the delicate arachnoid, tubercular deposits, ossifications, congestion in the vessels of the pia mater, and other abnormal appearances; and, for my own part, I cannot see why the brain should form an exception in these particulars to other parts of the animal machine. But the object of my inquiry is not what occurs in appreciable insanity, but rather in that peculiar condition of disorder where insane manifestation is temporary. It has been admitted by continental inquirers that the substance which covers the convolutions, the cortical or grey substance, is always found in maniacs to be injected, and changed in colour, and even in sudden and suicidal fits of insanity it is rarely found otherwise than congested. I think this an important point to be kept in view, for if it be true that our intellectual powers are manifested through this substance, even a slight abnormal state of it may account for the irregularity in our thoughts, and consequently in our actions.

Insanity in its more regular and fixed character very rarely occupies, for any length of time, the attention of the general practitioner; patients are speedily removed to proper asylums, and placed under such restraint and management, as would be incompatible with the convenience of private practice. But the insanity to which I have alluded,—that which is “impulsive” and temporary, and which, in its effects both to the individual and to society, is frequently frightful, not only comes under our observation, but often involves us in a painful judicial inquiry. A true knowledge of this kind of alienation is most essential to the general practitioner. He should make it his particular business to investigate its characters with untiring assiduity, because there are questions between the legal and pathological definition of such derangement which will often place him in a position of difficulty. The law being ignorant of the nicer

points concerning insane manifestation, might not be willing to admit opinions contrary to its own interpretation of responsibility. or at any rate it would require, and it ought to do so, incontrovertible evidence that those opinions were founded in truth. Let the following case be taken as an example:—

Mr. H——, a farmer became a patient of mine in 1822. He was an atrabilious subject, of irritable temperament, subject to frequent functional disturbance of the liver, of sallow and muddy complexion, accustomed to free living, and at one period of his life given to intemperance. He had been raised by marriage from a state of laborious indigence, to comparative wealth, grew indolent under his change of fortune, and addicted to low indulgence. It will be scarcely necessary to detail my views of his disorder; clearly its seat was in the organs which subserve the office of digestion. The liver was torpid, its edges tender, and slightly indurated. While under treatment he manifested great irritability, his temper was soured by the most trifling circumstances, and his mind disturbed by gloomy and despairing views of every event. Still he could converse, and even be pleasant amongst friends and neighbors; he gave no token whatever of wildness or incoherency; his answers to questions were always natural, and no man could gather from his general demeanour that the slightest irregularity existed in his mind.

One day I called upon him and found him in a state of great agitation,—countenance flushed, eyes unusually bright and shining, pulse rapid, breathing hurried and disturbed, as though he was just recovering from some violent mental commotion. I thought some trifling domestic occurrence had excited a paroxysm of anger, and that the wild eddies of ungovernable rage were just subsiding as I entered,—indeed I took it for granted that such was the case, and began to point out to him the dangerous tendency of such paroxysms, but he assured me I was mistaken, for nothing had occurred to disturb his equanimity, at least as far as his family or business was concerned; “for all that,” said he, “I have under-

gone a great trial, a trial which fills me with horror when I reflect upon it." The following is his own account:—"I was lying on the sofa, and my wife and children were sitting by the fire; I had been talking to them very comfortably, when suddenly my eye caught the poker,—a desire came upon me which I could not control; it was a desire to shed blood. I combatted with it as long as I could; I shut my eyes, and tried to think of something else, but it was of no use; the more I tried the worse I became, until at last I could bear it no longer, and with a voice of thunder I ordered them all out of the room. Oh! had they resisted—had they opposed me, I should have murdered them every one,—I must have done it; no tongue can tell how I thirsted to do it; Heaven bless them, and for what reason? Great God! how grateful I feel that I am free from that crime."

On another occasion he met his youngest child, a sweet girl about six years of age, on the landing of the stair-case, where was a sash window, looking into the yard, being at an altitude of fifteen or sixteen feet from the ground. An impulse came upon him at this moment; he actually seized the child by the arm, and had his hand upon the frame of the window, when his better feelings mastered the desire he rushed into his bed-room, and lay all day in a state of horror and distraction. I must premise here, that although he was a surly ill-tempered man, he was doatingly fond of his children.

I deemed it necessary under these circumstances, to guard the family against these fearful attacks; he was wise, enough to see the necessity of certain wholesome restraint, which, however, was employed without hurting his feelings by a too painful display of it. As the disordered condition of his digestive apparatus recovered their wonted healthy tone, I heard no more of this destructive impulse.

Now, what was the pathological condition of this man's brain? Was it primarily or sympathetically disturbed? Was it generally or partially irritated? Did the whole men-

tal organ participate in the derangement ; or was it excited over any particular locality having functions peculiar to itself? I advocate no particular doctrines, but I believe the brain to be the organ through which mind is manifested ; facts bear me out too in the belief that this organ is not single—that it is a compound, and that given portions have given functions. My idea of this case is, that the peripheral extremity of the grey substance covering certain convolutions, was in a state of *occasional* symptomatic irritation, analogous in character perhaps to the temporary flush which pervaded the countenance and lighted the eye, that the *aptitude* of its natural manifestation was increased in proportion to the excitement, and that the impulse thus created subdued for a moment the higher range of faculties, and that murder would have been committed, but for the return of their controlling energies. Bear in mind, this was a man of very limited education,—he had no artificial refinement, his pleasures were purely animal, and his passions uncontrolled, either by the exercise of religion, or by the restraint of moral obligation. If there be parts of the brain peculiarly designed for exalted sentiments, with him they were uncultivated ; the merely brutal propensities had through life been energetically excited.

In a medico-legal point of view this case is highly interesting. Had the threatened catastrophe occurred ; suppose under this maniacal excitement he had murdered his wife and children, what measure of responsibility would have been attached to the act? He was suffering from causes known to induce hypochondriasis, proved in many instances to forerun suicidal propensities, and which indeed have been considered in a coroner's court sufficient to justify a verdict of "Temporary Insanity." Would such a plea be admitted in a court of law, where other testimony would tend to neutralize its validity? Apart from medical evidence, what would be said by neighbors and friends, but that the man had at all times in their presence indicated perfect sanity.

The madness was impulsive and momentary : in a very

short time the character of his mind was changed, and remorse at the bare conception of the deed took possession of his feelings. How necessary that these delicate points of discrimination should be well understood, and how culpable is that practitioner who neglects the study of a subject, which involves so many interests. In the criminal annals of this, and other countries, may be found innumerable examples of great crimes committed under circumstances which may well raise a question as to the sanity of the perpetrators.

The case of Martha Brixey, who was tried at the Old Bailey on the 16th of May last, is a striking example of "impulsive insanity." Impelled by feelings analogous to those detailed in the case of Mr. H., she really committed the deed; he, by the intervention of better feeling, resisted. But in her, remorse and a better spirit followed the commission; unhappily it was dormant when its interposition would have been of value. The brain in this case, I apprehend, was only symptomatically disturbed; some abnormal condition of a remote organ may have been the inducing cause—say the uterus, the brain becoming the subject of irritation through sympathy with its disordered function.

We all know in practice the protean character of hysteria when mental manifestations are implicated in its effects. I have a patient at this moment who detained me two hours, and sent, moreover, for the clergyman of the parish, to witness her dying moments, although she was walking about the room, and talking incessantly all the time. It was in vain to reason with her; she was dying, and the cause of her anticipated death was from lifting a wine-bottle off the table, and rupturing thereby the gall-bladder: she very knowingly placing her hand between her shoulders, as her anatomical view of its proper locality.

It would be both awkward and invidious to call your attention to facts in the annals of our criminal judicature, or I could adduce many instances where the lives of criminals have been forfeited, sacrificed I had almost said, to the of-

fended laws, when judging from the evidence, the very deeds for which they have suffered were committed perhaps under the influence of "impulsive insanity." The absence of all motive for crime; the utter helplessness, if not innocence, of the victims who have been destroyed under this awful thirsting for blood; and, finally, the criminal's own statement not only of love and affection for the objects they had cruelly mutilated, but detailing, as they have done, the irresistible character of their impulsive feelings, so like in description to the case I have quoted.

Under the influence of intoxicating liquor, men exhibit strange actions, altogether different in character from the ordinary and common course of their proceedings—cowards grow pot-valiant; wise men become fools and idiots; morose men witty; and witty men morose. The following is a curious case of spectral illusion produced by hard drinking:—

A farmer was returning home from a party, where he had been drinking freely the greater part of the day. The night was dark, and the road to his own house very lonely, so that the probability of a companion at that late hour was very problematical; still he found he was not alone, for a grotesque figure was marching by his side, at times running before him, and exhibiting remarkable eccentric evolutions. He spoke to it, but of course it returned him no answer. He stood still and rubbed his eyes, the figure was there; he attempted to run after it, but I need not say it eluded him. He was not so far gone in liquor as to be incapable of reasoning; he argued, and argued properly, it was the mere phantom of a heated and intoxicated brain. Such a phantom exhibited before a weak and superstitious mind, would have formed the nucleus of a regular ghost story, and have gained for the locality of its appearance, the appellation of the haunted glen!

The following case of hallucination is one where the brain, injured by repeated intemperance, became symptomatically disturbed during active derangement of the liver

accompanied with its ordinary concomitant characteristics of general fever and depression of spirits:—

W. C., an innkeeper, a man of intemperate habits and idle from the very nature of his calling, had suffered for years with what we called a “liver complaint;” he had been jaundiced repeatedly; his tongue was always foul, and his complexion of a dirty brown. He was not generally a patient of mine, but I was called to him hastily under a seizure of “impulsive insanity.” The effect in this instance was widely different from the case of Mr. H. He had lost all control over his perceptions; present objects were presented to his mind distorted, and his vision was crowded with unreal images. I found him capering about the room, hopping upon chairs and tables, and vociferating loudly at every movement; the perspiration streamed down his cheeks by the violence of his exertions, and his countenance exhibited the most marked characters of fear, horror, and dismay. He had a notion he was in hell; that legions of devils were pursuing him in every direction, imps of every form hissing and whizzing about his head, his hands and arms being perpetually in action to shield him from their attacks, occasionally seizing and grasping them, dashing them on the ground, and stamping upon them; snakes entwined themselves round his legs, and fire was scorching him. To reason with him was useless; nothing in nature could equal his intense agony, and no effort of mine could dispel the illusion. At length I hit upon an expedient of humouring the false impression; I sprinkled the room with chloride of lime, created a smoke, and pretended to charm away the intruders. It had its effects; he became quiet, and was then prevailed upon to take fifteen grains of calomel and a black draught, which, as far as his insanity was concerned, entirely cured him.

The habitual use of opium will induce analogous hallucination. A friend of mine, a divinity student, became the victim of this nefarious habit, and the account he gave me of nocturnal visitors, induced me, some years ago, to pub-

lish an account of his wild phantasies. They would exceed belief if I did not know them to be facts; he, however, was sensible that the objects which flitted before him were unreal, but their approximation to living bodies was so close, that it required a strong effort of mind to resist the belief in their verity, and of courage to prevent him calling for help. On one occasion he actually did fire off his pistol at what he thought was a ruffian in his room. The sense of hearing in this case was so acute, and ordinary sounds became so loud and terrific, that the rustle of his bed clothes, or the scratching of a mouse, were painfully distressing.

The functions of the brain are rendered irregular by excitement and irritation, let the cause of that excitement be what it may, and the duration of the insane fit depends, as in other cases of organic disturbance, upon the length of time the irritating cause remains. That repeated and repeated excitement will ultimately change the structural character of the brain and pave the way for permanent disorganization, with its natural result, insane manifestation, is clear, because such effects are proved pathologically to occur in every organ of the human body; the liver, for instance, excited by ardent spirits will in time run on to disease, and the delicate lungs irritated by spicula, will pass on from stage to stage, until their structure is destroyed.

The moral faculties of the mind, through the brain as their instrument, become impaired by violent and uncontrollable emotions, and the incubation of permanent insanity is often found resulting from some domestic calamity—the loss of property or friends. The following is a curious case of this character:—

Mary Swinestead was admitted into the Union Workhouse at Newport Pagnell, eight years ago, as a harmless lunatic, whose case did not require the more stringent management of an asylum. She labors under a singular hallucination; she is pale and thin, remarkably good natured, having an agreeable smile perpetually on her countenance. The immediate cause of her insanity is said to be the

death of her mother. Soon after this event she gave tokens of a disturbed mind, which was still increased by an idea which had taken full possession of her, that her mother's body had been removed for dissection. Whether such was the case or not I cannot tell, but the certainty of it was so fixed in her mind, that it was impossible to remove the impression. She dwelt so long upon this idea, that what at first perhaps was a mere supposition, at length to her mind became a reality, until the supposed transaction, became embodied in image, and she now says, that the body not only was removed, but names the persons who did remove it. She is a very active little woman, between 50 and 60 years of age; she continually busies herself with sweeping and cleaning rooms, but talks incessantly the while. She creates a world of her own and peoples it with imaginary beings, addresses them by name, and grows angry with them when they annoy her. The persons she names are individuals who reside in the village from whence she came and are the parties from whose hands she has received her imaginary injuries. They walk about her room, hide themselves in corners, get under her bed, and even under the floor. Nothing could induce her to sleep in a boarded room; the one she chooses is paved with bricks, for these troublesome people make fires under her, and she is certain if she were to sleep on a boarded floor, she should be burnt in bed. They give her severe blows, and she often shows me her arms as evidencing the injuries she has received. She endows inanimate things with the power of speech and reason; her stick talks to her, and she addresses it again most affectionately; even her chamber door becomes her companion, and I am often amused with long stories of what her stick and door had been talking about.

The system of Gall and Spurzheim has its advocates and opponents; like every other system of philosophy it will meet with its measure of opposition, so long as it is at variance with preconceived opinions; but nevertheless it is a system more calculated to simplify the singular and

erratic manifestations of the brain, both in health and disease, than any other with which I am acquainted. I confess myself tardy in admitting all its details, and I abominate the fulsome quackery the system has introduced; but of its grand principles, that the brain is not an unit, but a compound,—that certain portions of the organ have peculiar and settled functions,—and that their activity and strength depend upon the freedom of their development, are facts seemingly borne out to me both by ordinary mental operations, as well as by the manifestations exhibited under the influence of brain diseases. But while I admit this as a general principle, I feel bound to attach very high importance to quality, consistence, and idiopathic peculiarity. Brains, like other parts of the animal body, may differ, not only in development, but in texture and delicacy; they may be too soft or too hard, and even the quality of their component parts may vary, being in some persons more fibrous or more vascular, all which circumstances may influence manifestation. This state of the brain is borne out by analogy, for do not the powers of digestion differ, the strength of the lungs, the energy of the heart, the action of the liver, and the activity and power of the muscles,—their dissimilarity in different individuals depending on formation, texture, and organization.

If we regard the intellectual powers and moral sentiments, how differently are they manifested by different individuals. The beauties of nature create in some men high and exalted sentiments, which by the great majority of mankind are regarded only as matters of course, or valued in proportion to the riches they produce; hence it is that a poetic mind will find food for enjoyment in the ripple of a stream, while the farmer will only regard its waters as a convenient beverage for his cattle. The stately oak of the forest is estimated by the timber-merchant, according to the number of planks it will produce, while the moralizer will trace its progressive development from the period when

“A fly setting on its leaf could shake it to the root,”

and talk of the revolutions of kingdoms, and empires, the rise and fall of nations, the changes of men and manners, during its progressive growth of a thousand years.

What is the cause of this essential difference in the views and feelings of individuals? Education, it is true, may have fitted the one for the exercise of such sentiments, while the want of it in the other, may render him dead to such impressions; but education alone, without native powers, is incapable of such results. Education is but the means of developing faculties and training energies, which, according to my humble judgment, had their rudimentary existence in the brain itself, coeval with the birth of the individual. How often in the history of genius and enterprise have the native powers burst forth, dispersing the mists which untoward circumstances had created. What did the great Hunter owe to education; or Ferguson, or Franklin, or a hundred others? Peasants subjected from infancy to toil and poverty, have, by a powerful impulse, suddenly emerged from the darkness which had covered them, and startled the world by the splendor of their powers. They have taken Nature for their teacher, pondered over her book of beauty, and gathered lessons of practical wisdom amidst the silence and solitude of brake and dingle. They have arrived at truths which more cultivated understandings had overlooked, and portrayed charms which only the eye of genius could detect. If Nature in these cases was their guide, her lessons were directed to natural and not artificial powers.

In our times Clare, the Helpstone peasant poet, is an example of high poetic powers, reared in poverty, and unfettered by the trammels of scholastic erudition. And yet what can speak more truly to the heart of man than his simple but often sublime images. If "chill penury represented his noble rage," it could not "freeze the genial current of his soul;" he burst through every impediment, and for awhile poured upon us the streams of his genius, but like the sun, as he descends into the west, shorn of his fire, and

almost lustreless, this unhappy man is now a sad and melancholy wreck. Still chaste and beautiful images flit over his demented faculties, and by the promise of a pipe of tobacco, he will occasionally pen some beautiful lines. I was favored by a friend with a poem of his, on "The Swallow," written on the counter of a bookseller's shop, and which was elicited from him by such a bribe. I quote a passage to show how in the insane manifestation of other organs, this poetic faculty preserves its integrity :—

" Bird of the season, bird of spring ;
Bird of meadow, lake, and river ;
In every happy place they wing
Is sailing on as if for ever."

There is, however, in this poem an erratic wildness, which indicates a mind deficient of consecutive order ; there are faults in the construction of the verses, and in their syllabic arrangement ; but for all this there are passages having the touch of Clare in his best state.

It has been said that genius and insanity are nearly connected :—

" Great wits to madness closely are allied,
And thin partitions do their realms divide."—*Dryden.*

There can be no doubt that impulsive derangement acting on a different order of faculties does induce a condition of brain very analogous to the inspirations of genius. Blood in each case is forced with impetus to the exciteable organ ; but there is this difference in their action, one stimulates a disordered, the other a healthy faculty. Genius is not at all times able to command its own powers ; it requires certain causes to operate before its energies can be excited ; if there be not on the part of the brain a measure of fitness, the effort to spur it to activity is useless. We may reason metaphysically on this matter, and be as abstract in our doctrines as we please ; but if we come to close investigation, we shall find the cause of this condition more in physical

than mental disability; we shall find the nervous energies at fault; and, perhaps, if a powerful stimulant were taken, the impediment would be removed. It is said that Byron could never write well until excited by draughts of gin and water,—a vulgar beverage for so great a man, but perhaps competent to induce the condition he required.

The history of poets and orators show how an overwrought brain leads to insanity. Innumerable instances might be quoted of madness amongst this class of individuals, nor are they at intervals without a presentiment of their condition.

There is a curious case recorded of an American girl, Lucretia Maria Davidson,—an instance of precocious talent very rarely paralleled. She died at the age of 17 years, after having written a vast number of exquisitely beautiful poems. Her perception of all that was beautiful can not be separated from a morbid condition. Under the influence of soft and gentle music, a spirit of inspiration would steal over her, her thoughts would flow rapidly, and she would write them with incredible celerity. Her language and her thoughts were alike brilliant. Moore was her favorite poet, and one song of his, called “The farewell to his harp,” had such an effect upon her as to make her faint; but for all this she had such a love for the sensations it induced, that she was never happy only when it was sung to her. There is a poem addressed to her sister, entreating her to sing this song,—a poem full of tender pathos, but the ideas seem to belong rather to an ethereal than an earthly being. I quote the very last fragment she ever wrote merely to illustrate my position,—that a presentiment of insanity frequently pervades genius.

“There is something which I dread,
It is a dark and fearful thing;
It steals along with withering tread,
And sweeps on wild destruction's wing.

That thought comes o'er me in the hour
Of grief, of sickness, or of sadness;
'Tis not the dread of death,—'tis more—
It is the dread of madness.

Oh ! may these throbbing pulses pause,
Forgetful of their feverish course ;
May this hot brain, which burning glows,
With all a fiery whirlpool's force,

Be cold, and motionless, and still,
A tenant of its lonely bed ;
But let not dark delirium steal,

* * * * *

Here the poem breaks abruptly, but how characteristic of the impulsive workings of what she describes—a hot and fiery brain. This poor girl died of consumption.

In the literary world there are innumerable examples of a similar kind, delicate, excitable, and fine wrought nervous systems, combined with a strumous habit. Kirk White, Knowles, Pollok, and Tyson, were beings of this order ; precocious, not simply from capacious cerebral developments, but from the fineness and delicacy of their organization, in which the brain partook in common with the rest of the animal economy. Like hothouse plants, they were not designed but for an atmosphere of their own, and their impulsive energies were likely to wear them out.

Precocious children die early from meningitis or hydrocephalus ; the animal seems to succumb to the intellectual ; the order of nature is reversed, and disease in its protean forms results from such a perversion.

Eccentricity, although whimsical in character, and exhibiting manners and actions opposed to the usages of society, cannot well come under our definition of insanity, although the singularity is often impulsive. I knew a gentleman who would laugh loudly at church, when the pathetic energy of the preacher had affected the congregation to tears. It was his absurd mode of testifying pleasure. A German musician yawned audibly when Garrick was performing one of his best characters ; the audience were profoundly still, enraptured with the exhibition, when they were startled from their propriety by this extraordinary note. When David severely reprimanded the delinquent

for exhibiting such a token of weariness, his reply was,—“I alway do so, ven I be ver mush pleased.” In the strong mind of Johnson, impressed with the truths of religion and the prospects of a better world, what was the cause of his morbid apprehension of death? And can Cowper’s habitual melancholy, and rooted belief in his own exemption from the happiness of heaven, be accounted for, on any other principle, than disordered functions?

According to the investigations of the continental pathologists, the children of eccentrics have been frequently insane; and in my own practice I have found both the children and grandchildren of such persons very prone to brain diseases—indeed I have very lately attended the two grandchildren of a very singular character, and they both died of meningitis.

This paper has been written merely to call attention to an important subject—a subject, I fear, but little understood, but one in which the public safety, as well as our own professional reputation, is deeply involved. I write that I may stimulate others more competent than myself to the enquiry.
—*Provincial Med. & Surg. Journal.*

ARTICLE III.

LIFE AND TRIAL OF DR. ABNER BAKER, JR.,

(*A monomaniac*,) who was executed October 3d, 1845, for the alleged murder of his brother-in-law, DANIEL BATES; including Letters and Petitions for his pardon, and a narrative of the circumstances attending his execution, &c. &c. By C. W. CROZIER. Trial and evidence, by A. R. M'KEE. Louisville, Ky., Prentice & Weissinger, printers: 1846.

The document whose title-page we have here quoted at length, albeit a deplorable specimen of book-making in

which one is constantly getting bewildered in a maze of petitions, evidence, letters, speeches and certificates mixed up in the strangest confusion, discloses one of those revolting cases of judicial ignorance and barbarity which fill us with horror and amazement. It is with feelings of unspeakable mortification and sorrow, that we find it reserved for the year of our Lord 1845, in the State of Kentucky, to present us, in the administration of the law, with a triumph of passion, revenge, ignorance and political faction over the pleadings of humanity and science, unparalleled, we venture to say, in the judicial history of our country. We shall not spend words upon the actors in this affair, for such persons would heed the strongest expressions of public indignation, as little as the wind. People who are addicted to such pungent arguments as bowie-knives and pistol-bullets, would scarcely feel the paper-pellets, of the brain. As faithful journalists of matters connected with insanity, we could not overlook this case, while it will give those worthy people who mourn over the prevalence of the plea of insanity in defence of crime, an opportunity to see the other side of the matter, and derive what consolation they can, from the sight of a wretched maniac proclaiming his wild delusions from the gibbet.

Dr. Baker, the accused in this case, was a practising physician in Clay county, Kentucky, of a well-known and respectable family, and at his decease, about 30 years of age. One of the editors of this publication states that as early as 1838 and 1839, he manifested some singularities of deportment that caused much speculation among his friends. Once while attending the medical lectures, he suddenly and without the least provocation, began to abuse a fellow-student for looking at his head,—suspecting him of looking at a lock of white hair—and threatening to take his life if he did it again. He then resided with this editor who also says—though neither of these facts appeared in evidence at the trial—that he would frequently alarm the family at a late hour in the night by crying out that some persons were in

the house. We would light a candle, and followed by Dr. Baker, who was armed with the tongs, or shovel, would examine every apartment, even to the garret, and he would after this still insist that there were persons in the house, as he heard them whispering. We hear nothing more of his mental irregularities until within a year of the homicide, when some notions he expressed to his father respecting Bates' treatment of his wife, awakened in the latter's mind, the suspicion which he had previously entertained, that his son was becoming deranged. This and the following facts respecting his mental condition, we find in the evidence given at the trial.

In May, 1844, he married a young girl of a wealthy and respectable family, herself of an unblemished character, and went to reside in the family of this James Bates, whose wife was a sister of Baker. From this time till the day of his execution, he was possessed with the idea that his wife was unchaste,—a subject indeed of *nymphomania*. On this point, he seems to have spoken very freely and with almost everybody, and among a multitude of persons whom he mentioned as having criminal intercourse with his young wife, at one time or another, was her teacher, her uncles, this brother-in-law Bates, and even negroes. He believed that she commenced this infamous conduct as early as her ninth or tenth year, and continued it at every opportunity subsequently. In regard to some of these persons, he declared that they came into his sleeping room at night, and accomplished their purpose, even in his own presence, and that on one occasion, whilst visiting his father's family, his own mother lent her assistance. He also imagined that his mother and sisters kept a house of ill-fame, that Bates treated his own wife with great cruelty, and had debauched her younger sister, and that, in conjunction with his (Baker's) wife, he once attempted to poison him. He told a witness that they gave him some toddy, and though he took but a sip of it, yet "it swelled up his head until it felt as large as a bushel; and that if he had drank as much as usual, it would

have blown him to hell in five minutes." He frequently expressed his belief that Bates was at the head of a conspiracy to kill him, and that for this purpose, he had collected muskets and other weapons in his house, and had set his negroes to waylay him in secluded places.

During the period between his marriage and the homicide, he manifested various symptoms of bodily ill-health. His brother, also a physician, testified that "his bowels were costive, stomach irritable, mucous membrane covering the mouth and fauces red and much swollen," and was "watchful and restless." Another witness stated that "his countenance had a haggard expression," and he "looked as if just recovering from a spell of sickness." He seems to have neglected his business, and taken but little interest in anything beyond the circle of his delusions. Finally, after one attempt in which he was defeated by the vigilance of Bates, he succeeded in shooting his victim, on the 13th of September, 1844. He made no attempt to escape, was quietly arrested, tried by a magistrate, and discharged on the ground of insanity. His brothers took him home with them and endeavored to restore him to health, but not completely succeeding in this purpose, they concluded at the end of some three or four months, to send him to Cuba, for the benefit of change of air, scene, &c. While here, Governor Owsley of Kentucky issued a proclamation in which Baker was described as a fugitive from justice, and a reward offered for his arrest. This immediately induced his family to get him home, and surrender him to the authorities of the State.

His trial began on the 7th of July, 1845, before Hon. Tunstet Quarles, Judge of the 15th Judicial District. Public feeling seems to have been much excited; the friends of the deceased, and of the prisoner respectively, made unusual efforts, the former to obtain his conviction, the latter his acquittal; armed men were observed in every part of the Court room; and a long array of eminent counsel appeared on each side. A considerable number of witnesses were examined, to whom the largest liberty was allowed in giv-

ing their testimony, much of which was mere hearsay and rumor. Whether the Courts of Kentucky ever pretend to be governed by any rules of evidence, is what we do not know; but in this case, certainly, there was a complete defiance of all rules recognised in this part of the world, for the witnesses were permitted to ramble on pretty much as they pleased. The two following passages, each of which is a continuous extract, will give the reader some idea of what is considered evidence in Kentucky.

"Witness was at the Lunatic Asylum in Lexington, and saw the inmates, and did not then believe that a man could be deranged upon one subject and not upon all. Witness was told by Mrs. Dr. Reid, that Dr. Reid said that Dr. Baker was deranged, and had been in that condition for twelve months. Said damn his derangement. Witness had a conversation with Mr. Woodcock the clerk of Clay, and attorney Einsworth, and they said that the best ground of Abner Baker's defence was derangement, and witness said then that was a fashionable way of defence. Witness has since read upon the subject a little and heard some conversation, and now has no doubt that Abner Baker is a monomaniac."—p. 31.

"Witness told Baker that a neighbor woman had told his (witness's) wife, that Bates had said that if he (Baker) ever came down, he would kill him."—p. 15.

After this specimen, no one can be surprised that most of the witnesses, though not medical men, were allowed to express their *opinion* respecting Baker's mental condition, and the manner in which some of them expatiated on this point, is certainly curious if not very instructive. Two medical witnesses only were examined, one for the government, the other for the prisoner. The former, Dr. Reid, seems to have obtained some new light on the subject of insanity, which we feel bound to notice for the sake of our professional brethren who might not otherwise receive its benefits. He states that "he had not expressed the opinion that Dr. B. was insane, but he has been of the opinion that Dr. B. was laboring under illusions of mind in regard to his wife."

Again he says, that "a person who can lay all his plans for carrying out anything desired, to be accomplished, would not be laboring under insanity." This gentleman's answers seemed to be the mere echo of the questions put to him by either side, for he finally admitted that supposing the facts respecting Baker's extraordinary notions, as we have mentioned them above, to be true, he was unquestionably insane. Dr. Richardson of Lexington who, for many years had been a professor in the Transylvania University, was called by the other side, and though he had never been devoted expressly to the care of the insane, yet he appears to have seen somewhat more of it than most practitioners. He had visited Baker in jail, and heard the testimony at the trial, and could have no doubt that he was insane. His notion, however, that the position Baker sat in was strongly indicative of insanity, savors more of the fanciful than the scientific. But the evidence established beyond a doubt the existence of Baker's delusions, while it disclosed not a shadow of foundation for them in the conduct of his wife or of Bates. Indeed there was no attempt to prove that their characters were otherwise than irreproachable, or that his delusions were not as baseless as the fabric of a vision.

All the counsel declined to furnish their speeches to the editor, except one who pleaded for the prisoner, so that we do not know on what ground they urged his conviction. Neither does the charge of the Court to the jury appear, and therefore we are left in the dark as to the views of the Court on the law of insanity. The jury were out two days, and it is not the least remarkable trait of this remarkable trial, that, "during a great part of the time," as the editor states, "a large body of influential men, most of them armed, stood in full view of the jury." It is not surprising that the result of *such* deliberations was the conviction of the prisoner. A motion was made for a new trial, but without success; sentence was pronounced, and a day appointed for the execution. Thus ended another act of this judicial tragedy. A sadder is to follow.

The friends of Baker now made every effort to procure his pardon. Six of the jury signed a paper recommending him to mercy—we say *signed*, though two of them made their mark, “like honest, plain dealing men,”—in which they say that Baker “was in a state of mental excitement and delusion respecting his wife and said Bates, which may be considered insanity.” One of this number also certifies, among other things, that “from the evidence, they believed that Dr. Baker was deranged upon those subjects, and not a fit subject for example; but from our understanding of the law applied to the evidence we had to find a verdict of guilty. I do farther certify,” he continues, “that if the delusions which were proved upon Baker had been facts, it would have been a full and good excuse for killing him (Bates).”

Another certificate in which the same sentiments are expressed in the same words, was signed by four other jurymen.* Such a juxtaposition of the most latitudinarian indulgence to crime with the most servile obedience to the letter of the law, is without its like in all the annals of criminal jurisprudence within our knowledge. Applications for his pardon were made by hundreds of persons, comprising some of the most respectable and best known citizens in the State. The leading medical men in Kentucky among whom were several professors in the Transylvania University, and our friend Dr. Allan, the worthy Superintendent of the Kentucky Lunatic Asylum, after examining the testimony given at the trial, declared their belief that he was deeply insane when he committed the homicide. The result of the movement was only to procure a reprieve of a few weeks, and he was finally executed on the 3d of Oct. 1845. Under the gallows he made a speech, rehearsing his delusions respecting his wife and Bates, and glorying in the

* These worthy gentlemen, in the course of their deliberations at the point of the bowie-knife, found something very like a mare's nest. “We do further certify,” they say, “that we did not look upon the authorities which were read on the part of the defence, *as law*, which authorities, or some of them, were Beck's Medical Jurisprudence, Ray's Medical Jurisprudence, and other works.”

the bloody deed for which he suffered. Taking hold of the rope, he exclaimed with the bitterest feelings, "behold the necklace of a whore." Thus, under the sacred names of justice and law, was enacted a fearful tragedy that outraged both, and whose parallel can be found, we apprehend, only in the proceedings of the Committee of Public Safety in Paris during the Reign of Terror.

Various incidents are recorded illustrative of the *animus* that presided over the whole progress of this case, a particular notice of which would be foreign to our purpose, but the part taken in it by one personage we can not pass over in silence. By a refinement of cruelty worthy of the Inquisition, his family were not permitted by the jailor to visit him in jail, even at a moment when he was supposed to be dying from the effects of a wound he had inflicted upon himself for a suicidal purpose. This outrage was not considered sufficient without the addition of an insult. The father traveled fifty miles in search of the Judge to obtain from him the requisite permission to see his son. It was given with the qualification that the jailor might still do as he pleased about allowing an interview, and accordingly he pleased not to. The *Governor* was then requested to give a letter of permission, which he did with the same qualification. The result was the same, and this stricken family had no opportunity of seeing the prisoner till he was led out for execution. And yet persons apparently friendly to Baker were allowed to frequent his prison, and "induce him to say or acknowledge things disadvantageous to himself, which would immediately be laid before the Governor." Not satisfied with this, they stole his private papers.*

It is intimated that much of the zeal manifested by those who took an active part in the prosecution, was the offspring

* It is stated, that the guard who were placed around the jail, would taunt and abuse him, and also, that "for sometime previous to the execution, his hands were tied behind him," In the name of humanity, we ask, are such practices usual in Kentucky, or were they reserved as a sort of climax to the cruelty and indignity heaped upon this miserable maniac?

of political party spirit, and it is more than insinuated, that in the course taken by Governor Owsley, he was the willing tool of the same clique that had used such audacious measures to procure Baker's conviction. The book certainly, furnishes strong *prima facie* evidence that he was actuated by improper motives, for his conduct can be explained on no just views of executive duty. There is no formal statements of his reasons for refusing to stay the course of judgment, but from the remarks of others it is to be inferred, that it was not because he disbelieved the fact of the prisoner's insanity, but because he doubted his right to interfere with what he regarded as the jurisdiction of the court. He knew, it seems, that by the common law, if a prisoner under sentence of death become insane, he should be respited until his reason is restored; but the respite, he thought, should proceed from the Court; and the Court we suppose, thought it should emanate from the Executive, and thus, in consequence of their ignorance of the full extent of their respective powers, a respite which the law allowed, was not granted at all, and an innocent man was executed. We suppose of course that the issue made by the Governor was the true one; if it were otherwise so much the worse for him. His position in regard to this case, is one, which no high-minded man will covet, for we see not how he can escape a large share of the infamy attached to the whole transaction. These are harsh words to apply to the Governor of a State, but unless this book is a tissue of falsehoods and forgeries from beginning to end, we see not how any person can read it impartially, without participating in our conclusions. We speak more in sorrow than in anger. A proper pride of country would have induced us to bury in oblivion, if possible, a case indicative of a state of civilization more like that of the middle ages than of the nineteenth century. But an imperative sense of duty impels us to hold up its atrocities to the public view, in the hope that such exposure will convey an impressive and a salutary lesson. When a gross outrage is committed on the rights of humanity, we regard

it as the duty of every honest man, when seasonable opportunity offers, to proclaim his disapprobation in tones that shall reach the wrong-doer even in his most secret refuge.

In taking leave of this case, we would express the hope, that no similar one will ever be permitted again to disgrace our country and the age.

I. R.

ARTICLE IV.

CONTRIBUTIONS TO THE PATHOLOGY OF INSANITY.

By PLINY EARLE, M. D. *Physician to the Bloomingdale Asylum for the Insane.*

NO. II.

INSANITY ACCOMPANIED BY PHTHISIS PULMONALIS.

Human life among the insane, as well as in the community at large, is frequently terminated by that fell disease, the most striking pathological characteristic of which, is the existence of tubercular depositions in the lungs.

In some cases, although the patient may not have exhibited any symptoms of consumption when first attacked by insanity, that disease, at a period more or less subsequently remote, begins to manifest itself, and while the mental disorder continues undiminished in severity, progresses through its several stages, until the lungs, corroded, and excavated to comparatively mere "shells," are no longer competent to the office of oxygenising the blood. Death is then the inevitable result.

In other cases,—and perhaps the broad dominion of human pathology furnishes no examples of greater interest—the two affections alternate in the same person. While symptoms of mental alienation are present, no evidence of

pulmonic lesion is apparent, but as soon as the mind is restored to reason, the tubercular disease is developed and continues its progress until arrested by the reappearance of insanity. These alternations are kept up until the patient succumbs generally to the more powerful of the two diseases,—Phthisis.

In the subjoined cases insanity existed during the whole progress of tubercular consumption.

CASE I.

J. D. an unmarried man between 60 and 70 years of age with dark eyes, hair and beard, and nervous-bilious temperament, had been insane more than twenty years, when he came under my care, and no history of his case was furnished.

1840, May 1st. His general health appears good, though he is somewhat emaciated. Every morning, after arranging his room he takes a walk in the gallery, and sits through the rest of the day. He has a chair in which he has thus sat for eight years past. It always stands in a certain place, and woe to the person other than himself who attempts to occupy it. He rarely speaks unless spoken to, or when under high excitement. In the latter case, he is vociferous and profane. He shakes hands with no one because he "has scruples against it," and when his health is enquired after, the invariable answer is "I am poor."

July 1st., He is more emaciated and his appetite impaired. He coughs, but says "it is to clear himself of poison and persecution."

August 1st., Has debilitating "night-sweats;" appetite voracious; cough continues—it is dry, or, if not, the expectorated matter is swallowed. He is irritable and petulant; has removed his chair to his bed-room, where he sits with his head reclined upon the table.

11th., This morning he asked for "some of what the world calls opium, but what I call O. P. and some of what the world calls assafœtida, but what I call O. S. F." He thought these would relieve his harrassing cough, and they

were given him. He would submit to no medical treatment other than that by himself prescribed.

20th., Pulse varies from 96 to 130, summit of the head always very warm; pupils contracted, cough accompanied by expectoration, which he never ejects from the mouth. He says the cough "shakes his whole body;" that he "is waiting for the regeneration of his body above the hips;" and that "his head is filled with a species of holy fire which no man can understand."

Appetite and temper capricious.

September 3d., all the symptoms of Phthisis are more aggravated than at the last date.

17th., He is so weak as to be unable to ascend or descend the stairs without assistance. Face occasionally œdematous. Ends of fingers have the swollen appearance generally accompanying the latter stages of phthisis.

October 7th., The patient has been confined to his bed several days. All his symptoms more intense. No diarrhoea. Respiration 44 per minute.

10th., He died during an unsuccessful attempt to relieve the bronchia.

Autopsy.

Head. Cranium of medium thickness and density; thicker on the left side than on the right. Dura mater unnaturally adherent to the cranium, but otherwise apparently normal.

Arachnoid membrane generally thickened and semi-opaque; adherent, in many places, to the pia mater. Between these two membranes are numerous flocculi of lymph, varying in size, from that of a mustard seed to that of a millet-seed. The inter-membranal space is also occupied by a quantity of serum so great that it elevates the arachnoid over the sulci, to a greater height than the summit of the cerebral convolutions. Nearly an ounce of serum at the base of the brain.

The arteries of the base and the posterior portions of the brain are unusually injected, giving a very red blush to the

surface. The veins generally are empty and their walls hypertrophied, making them feel like cartilage.

The sulci are shallow; the medullary matter generally, including that of the pons varolii, is thickly scattered, upon section, with bloody points. About two drachms of serum in each lateral ventricle. Upper half of the cerebellum appears to be somewhat softened.

Thorax. Both lungs strongly adherent to the parietes of their respective cavities, excepting at the base and inferior lateral half. The upper lobe of the left lung is entirely destroyed with the exception of its surface, thus leaving nothing but a large sac with exceedingly thin parietes. The upper lobe of the right lung contains several cavities, the largest of which is nearly two inches in diameter. The lower lobes of both lungs contain miliary tubercles.

Mucous membrane of bronchia thickened and engorged.

Abdomen. Mesenteric glands enlarged, white. No tubercles in the peritoneum. There are two small ulcers in the small intestine near the ileo-coecal valve.

CASE 12.

F. W——, an unmarried man, aged 45 years, formerly an officer in the British army, became insane in October 1843, and on the 27th of that month was placed under treatment at an asylum. He was tall, his complexion dark, temperament sanguine-bilious, head remarkably well-formed, and cerebral developement large. Nearly twenty years since he suffered an attack of mental derangement in England, and some years after, a second in Germany. His father, a brother and a sister have also been insane. He had been in America eleven years, perfectly sane until the present attack. He is said to have been a great sportsman, and addicted to the use of alcoholic liquors in excess. This attack was attributed to intemperance.

He was under the effects of intoxicating draught when admitted and was boisterous and violent. Soon afterwards, symptoms of delirium tremens supervened, and were com-

bated by cathartics and anodynes. These passing off he was left a maniac, imagining himself to be Deity, and dressing his hat fantastically with feathers, twigs, &c. He was subjected to a course of treatment consisting of alteratives and anodynes, followed by vegetable and mineral tonics.

On the 1st of April, 1844, he came under my care, apparently in an incurable condition. His appetite and general health were good,—He walked much, but all his motions were very moderate. He did not speak unless spoken to, and then briefly, and only in a whisper.

He was put upon the use of the extract of conium, and, subsequently, a seton was introduced into the nucha, which discharged freely, several months. In the latter part of the summer, 1844, he had the Bilious remittent fever which confined him in bed about three weeks. He now ceased to answer questions, excepting by an affirmative or negative motion of the head, and was not known to utter a word, even in whisper, for more than thirteen months. A few days before his death, when his bodily suffering had become severe, this voluntary silence was broken; he talked considerably, and appeared to be more nearly rational than might have been supposed.

In the spring of 1845, he began to emaciate, gradually losing his appetite and his strength. He soon discontinued his daily walks out of-doors, and kept his bed more than before. Still, however, he observed all the disciplinary measures of the house, silently but punctually. The symptoms of phthisis became more and more apparent, and increased until he died, Oct. 21st., 1845. His cough was mostly dry, and never accompanied by purulent expectoration.

Autopsy.

Head. Cranium thick, dense, and almost without diploe. Dura mater not unusually adherent to the skull, but, for seven inches along the median line, on a space of from one-

fourth of an inch to an inch in width, on either hemisphere of the cerebrum, it is strongly adherent to the subjacent membranes, and, in some places, through them, to the brain. Throughout a circular space of nearly two inches in diameter, at the vertex of the head, partly upon either hemisphere, but most upon the left, are numerous tubercular, or granular depositions, some of them above and some beneath the arachnoid.

The arachnoid is thickened over all the superior and lateral surfaces of the cerebrum of both hemispheres, as well as along the borders of their bases. It is also thickened, on nearly every portion of the surface of the cerebellum. This pathological condition is greatest on the superior and posterior regions of the cerebrum, where the membrane is opaline, semi-opaque, or translucent. It adheres to the pia-mater in many places, on both the cerebrum and cerebellum. Below the falx, in the interhemispherical space, the same membrane is thickened and translucent, and the portions which cover the two hemispheres are connected with each other by short filamentous adhesions.

The space between the arachnoid and pia-mater is filled with limpid serum, particularly in the superior and posterior regions of the cerebrum, where the arachnoid is the most diseased. As the sulci are remarkably deep, the quantity of the effusion is large, being nearly six ounces.

The vessels of the pia-mater are abnormally injected though not intensely so. Aside from this, and the adhesions, already mentioned, this membrane does not materially deviate from a healthy condition.

The base of the brain appears normal, except the thickening of the arachnoid along its borders.

The cineritious substance is apparently of healthy consistence, its color is rather pallid, and it is thought to be somewhat atrophied. A section being made, the medullary matter is soon strewn with many bloody points.

The plexus choroides is large, and the pineal gland contains a considerable quantity of calcareous matter. There

is a small quantity of serum in the lateral ventricles. The brain was removed from the cranium before these were opened.

Thorax. The right lung is strongly adherent to the parietes throughout its whole surface. It contains innumerable tubercles, those of the upper lobe being farther advanced than the others; yet none have suppurated. Left lung adherent at the summit to the walls of the chest. It contains myriads of miliary tubercles disseminated nearly equal through all parts, from apex to base. The whole of the right lung, and the lower lobe of the left are considerably congested with blood. A remarkable quantity of calcareous matter in and about the bronchial glands.

Abdominal viscera not examined.

ARTICLE V.

THE TRIAL OF AGOSTINHO RABELLO,

For the Murder of FERRIS BEARDSLEY, at New Preston, Conn., April 27, 1835.

[The following interesting Report, so far as relates to the Medical Jurisprudence of Insanity, we consider one of the most important of which we have any knowledge. We were present at the trial, and can vouch for the correctness of this account.—*Ed. Jour. of Insanity.*]

SUPERIOR COURT, *Litchfield, Conn., August 18, 1835.*

Present—Judges WAIT and WILLIAMS.

Counsel for the Prosecution—Leman Church, Esq., State's Attorney—George C. Woodruff, Esq.

For the Prisoner.—Truman Smith, Esq.—O. S. Seymour, Esq.

The charge against the accused was then stated, and the witnesses called.

Mrs. Sally Beardsley.—I am the mother of Ferris, the boy murdered. Ferris told me a few days before his death, that he accidentally stepped on Rabello's toes, in the shop. The afternoon before Ferris was killed, he was passing before Rabello, and trod on his toe, or hit his foot. Rabello said, "Is there no other way?" and appeared to be in a great passion; he went up stairs, and did not return that evening. In the morning he came down, but did not, as he usually had done, take the key and the fire to the shop; he went out and stood by the apple tree; I passed him twice while standing there, once on going, and again on returning from the barn. Ferris took fire to the shop; soon after, Rabello came in, in haste; said something I did not understand; went up stairs; came down with his cloak, and went off. His appearance attracted the attention of Mrs. Gaylord and myself; we went to see where he had gone; we looked out of the front window; he was a number of rods from the house, walking very fast. Mrs Gaylord went out; I met her returning; she said Rabello had killed Ferris; I went out, found the body under the tree, and brought it in.

Cross examined. After Ferris trod on his toes, in the shop, Rabello manifested much ill will towards him. The afternoon before he killed Ferris, Rabello was called down from the chamber to tea; Ferris had taken his seat at the table opposite the side he usually sat. When Rabello came down, he stood a short time against the chamber door, and seemed indifferent about sitting down at the table. When he did, he looked at Ferris with a very disdainful smile; refused to take bread when Ferris passed it. Ferris ever treated Rabello with respect and kindness. Do not believe Ferris ever insulted him. We as a family treated him with kindness. It was on the Sabbath when we were seated around the fire, that Ferris passed him and hit his foot. Rabello had been with us about six weeks. He seldom be-

gan conversation ; always ready to answer questions ; was free to converse about his own country ; never saw him standing and gazing about ; appeared like other folks, who have no home.

Mrs. Roxy Gaylord testified to the same facts.

Mr. Beers Beardsley.—The father of murdered boy. On Saturday (middle of March) returned home ; saw this man Rabello sitting by the fire with his hat and cloak on. My wife said this man wants employment, and had lived with Mr. Lum. I said I did not know as I wanted to hire ; had not much work to do ; he said he did not want to hire, but wanted to stay with me. I did not give him a direct answer ; I invited him to stay over the Sabbath. Along in the afternoon, a little girl came in with shoes to be mended. He seemed desirous to go to work at them ; he did, and got one done by night. Next day, I got him paper, and he wrote his name handsomely ; he read also from the Testament rather broken ; I then asked him to read it in his own language, which he did. Next morning, he wanted to go to work ; said he could do coarse work, and he wished to learn and have a home. I set him to work on a pair of boots ; he was ever ready to work ; showed no absent mindedness about his work. Some time after he had been with me, I found he was out of health ; I proposed to him to have a doctor ; he said doctors want pay. I gave him a twenty-five cent piece, and told him to go to Dr. Stones' ; he did not seem inclined to go. Some time after, Dr. Hatch came into the shop ; I requested him to prescribe for Rabello ; Dr. Hatch felt of his pulse, and gave him medicine. Rabello took the medicine two or three times, and gave it up ; he seemed to have some anxiety about his health ; took some new medicine ; after awhile he seemed to get better ; his appetite grew better ; he became more cheerful ; entered into conversation ; talked about the productions of his own country ; compared them with the productions of this ; said the timber here was larger than in his country ; said that there was no snow there ; that our fences were poorer

than theirs ; said there was a hill in Maderia from which one could see all over the Island. When I went away, I would leave directions with him about my business, which he punctually observed. About a week before he quit, I asked him if he had not better go where he could get wages ; he made no reply. I inquired of him if he did not want articles from the store ; he said, " what articles ? clothing ? " I replied, yes ; he made no answer. At supper, Sunday evening, he did not seem to sit down as readily as usual. In the morning when I was in bed, I heard Ferris inquiring for the shop key ; he came into my bed-room for the key ; the next thing I heard was Rabello going up stairs ; he made a strange noise : soon after heard something about Rabello's going away ; the next thing was I heard Mrs. Gaylord halloo. I was shocked and jumped up ; reached the door as my wife was going out ; she brought Ferris in and laid him on the floor. I soon started to find Rabello, and met him in custody of those who took him about two thirds of the way from where they took him. I asked him why he had done this ? he raised up his head, and with a haughty smile said, " Time will determine or bring forth." He was first led to my house, and then to Mr. Newton's tavern. I asked him again why he killed Ferris ? he said he stepped upon his toes, insulted and mocked him. I asked him what would be the consequences of such an act in his country ? I understood him to say, death. I took the axe from the ground ; it was struck in with such force as nearly to cover the whole axe ; the helve was bloody.

State's Attorney. Mr. Beardsley, did you discover any indications of insanity in Rabello during the six weeks he lived with you ?

Answer. I did not : he always answered questions correctly ; gave me some particulars of his history ; he told me how he was treated in the upper village when he first came to New Preston ; all of which I found to be true. I inquired of him about the laws of his country ; what they did with criminals ? he said, for murder they hung them ; for theft

and other crimes they banished them to Africa ; he seemed to understand law. After he was taken, I once said to him, you gave Ferris no time to have counsel ; but you in this bloody act will have counsel : he said I don't ask any.

Cross examined. I suppose he never served an apprenticeship at shoe-making. Ferris was my only son. Saw no misconduct on the part of Ferris towards Rabello ; did not know of any difficulty between Ferris and Rabello except what my wife told me, that Ferris told her that Rabello was angry because he had stepped on his toes. I saw Rabello standing by the chamber door, when he came down to supper Sunday evening ; wondered at it. I observed in the week before Ferris was killed, that when he offered bread to Rabello, he refused to take it ; never knew him to refuse bread offered to him by others. In one or two instances, saw Rabello standing alone for some time ; appeared lonely. He never appeared offended with regard to toes to my knowledge. In the shop when at work, we sat facing each other, our feet nearly touching each others ; I threw down my hammer and lapstone as usual, but never saw him manifest any fears about his toes. He was not so free to converse as men usually are, spent his sabbaths in the house ; not a drinking man ; never caught him in a lie.

Mr. Lucius Gaylord testified to many similar facts, and added, that when arrested Rabello said, “ dozens and thousands want serving the same way : ” I repeated the question, why he killed the boy ? He said the boy tempted him, insulted him, stepped on his toes. *Mr. Stone* and myself led Rabello back ; led him to the corpse : I said, see what you have done. He raised his head and eyes, and said, “ God will forgive me.” After that at Newton's tavern, I talked with him about the murder. He said he did not consider it murder ; the boy had insulted him ; had stepped on his toes. I asked him what he considered murder ? He said, wilfully and deliberately killing another without any reason ;

not murder to revenge an insult. After Mr. Beardsley conversed with Rabello at Newton's, he appeared different ; before that he grinned and grated his teeth: after Mr. B. talked with him, he appeared sorry and cried.

Cross examined. Rabello when taken at the brook, expressed an unwillingness to return ; he hung back ; we pushed him along—appeared paler than usual. Did not consider the act of raising his head and eyes, and saying “God will forgive me,” as an appeal to the Supreme Being, but simply an assertion. Noticed Rabello smiled at the table, but it did not attract my attention. Noticed that he refused bread from Ferris, and afterward helped himself.

Doctor Jefferson Stone.—I was at the house when Rabello was brought back. I pointed at Ferris, and asked Rabello if he did that ? He said, “Yes, and God will forgive me.” I asked him why he did it ? He said as has been stated, that Ferris trod on his toes the night before, and at other times had insulted and mocked him. I asked him how he killed him ? He said the boy was coming past him, that he asked him for the axe, and took it from him, and struck him on the head ; that he made no noise. I asked him why he struck him so many blows ? “He replied, “that no part of it might be left alive.” He once observed that a great many big men had done the like of that.

Examined. Observed no aberration of mind—answered questions rationally—discovered nothing in his countenance indicating insanity ; he was much excited at first—appeared to be angry—afterwards he cooled down.

Cross examined. Ferris was a very amiable boy ; not possessed of a disposition to tease or insult any one. Saw Rabello daily ; never saw him standing in a fixed position ; saw him but once in the street. Ferris had prominent eyes, and would stare at a person talking with him.

Wm. Stone, Isaac D. Batterson, and Mr. Simeon Batterson, testified to facts very similar.

The State's Attorney now announced to the Court, that

he should rest the case on the part of the prosecution for the present, without calling more witnesses.

The defence was then opened by Truman Smith, Esq., one of the counsel for the prisoner, in a very few remarks. As there was no question as to the fact that Rabello killed Ferris Beardsley, the only defence set up was insanity.

Witnesses were then called in behalf of the prisoner.

Catharine Elizabeth Beardsley.—The day before brother Ferris was killed, (Sunday,) we were sitting round the fire, Ferris in one corner and I in the other, Agostinho next to Ferris, and ma between me and Agostinho. Ferris and I went up stairs; when we came down, Ferris passed between his chair and Agostinho's; his foot slipped and hit Agostinho's; there was room enough between Agostinho's chair and the other for one to pass. Ferris did not step on his foot; he hit it; his foot slipped against it; Rabello said, "Is there no other way?" Rabello looked angry, very angry; his eyes rolled up; he sat but a few minutes before he got up and went up stairs. At the table he sat and looked at Ferris; looked angry; refused to take bread when Ferris handed it. I never saw my brother tease, insult, or do anything bad to Rabello. Sunday night I asked Ferris if he would sleep with Rabello; he said no; he was afraid of him; he spoke so.

Doctor Johnson C. Hatch.—Live in New Preston, in the upper city or village, so called, about a mile from Mr. Beardsley's. Early in March, as I was returning from New Preston Hill, saw a man standing in the road motionless, with his eyes directed one way; his fixed position drew my attention; when I came up to him, I stopped my horse, inquired if he was a stranger in the place? He said yes. I inquired if he wished direction? He made no reply. I inquired if he was hungry? he made no answer. I told him if he wanted anything to go to my house, and pointed it out to him. Soon after I got home, this man came in; conversed with him; said he was a Portuguese; had been in this country two years. I thought he needed care for the night,

and offered him some change; he drew back; told him he would want lodgings; and that at the tavern they might want pay. He was still unwilling to take the money; I threw it into his cap; I gave him particular directions to the tavern, he went out. I saw no more of him that night. The next time I saw him was at Mr. Beardsley's. Mrs. Beardsley requested me to call and leave something for their man; went and found him to be the same man I have spoken of; examined him, and advised the use of an astringent herb; told him to come to my house after using it a day or two; he did not come; several days after, as I was passing, saw Rabello with Mr. Beardsley in the yard; inquired of him how he was; he made no reply. Mr. Beardsley said Rabello did not take much of the medicine. I told him he ought to persevere; that was the last I saw of him.

Examined. Had a view of Rabello the first time I saw him for half a mile: he stood still during the time I was riding that distance; his demeanor was singular; appearance very melancholy. He answered some questions, but not equally as proper. It was cold inclement weather; thought he needed protection; that he would not probably make that provision for himself which he ought to have. I therefore invited him to come to my house. Thought then that he might not be perfectly sane. Subsequent interviews together with what I first saw of the man, convinced me that he was insane.

Doctor Charles Vail.—Live in the same house with Dr. Hatch. The first time I saw Rabello was on the same day Dr. Hatch first saw him, but earlier in the day. He was sitting on a horizontal tomb-stone in the burying-ground, wrapped up in his cloak, arms folded, looking on the ground. I understood by the family that he had been there the most of the day. After sun-set, I heard a singular rap; went to the door, and the same man that I had seen in the burying-ground came in. I handed him a chair; he sat down, said nothing, did not even turn his head. Dr. Hatch said to

him, "Go with me:" he started up suddenly, and followed him up stairs. I saw no more of him that night. The next morning, he rapped again in the same singular manner at the north front door; I went to the door; he put out his hand, and said, "Here is the money." I asked him why he did not keep it? he said, "They don't take the coin." I told him he had better keep it; he replied, "They don't take the coin at all," and went away. I did not see him again till I saw him at Newton's on the day Mr. Beardsley's son was killed.

Examined. I supposed him crazy; remarked so at the time: this opinion was based partly on the remarks of the family who had observed him most of the day in the burying-ground, and partly from my own observations. Did not see his eye; noticed a peculiar curling of the lip. It was a raw cold day; he sat in the grave yard a long time; I looked at him several times. In monomania, I suppose the whole mind to be deranged in regard to some one particular subject. Rabello's appearance at Newton's was very much the same as at my house, and as it is now.

Several other witnesses were called, who testified that they had noticed Rabello in the grave yard, and thought he acted strangely, and some supposed him crazy.

Roswell Wells.—I live in Monroe. I saw the prisoner at Mr. Lum's several times. Never heard him speak but once. I went one evening to Mr. Lum's shop to get a pair of boots; the prisoner was there. Mr. Lum was gone; he said he had gone to the bridge. I took my seat on a horse or bench, with my feet towards Rabello, the lamp standing between me and him. My feet, I should think, were two feet from his; he immediately drew his feet under his seat. I asked him if Mr. Lum had cut out my boots? where the leather was? whose shoes those were he was making? He replied to none of these questions; he rolled up his eyes and appeared very angry. He sat with his feet under his seat while I staid in the shop.

Cross examined. Rabello and I were strangers. I do

not mean to say I thought him crazy. I did not form any opinion with respect to his insanity.

Henry Lum.—I reside in Monroe. Rabello came to our house, Dec. 1834. When he came to my shop, he looked downcast, very much as he does now. He wanted employment; said he could work a little at my trade. The next day I set him to work. He told the same story about his history that he told others who have testified here. I asked him how he came to straggle about so? He said they turned him out of doors every where, mocked him and trod on his toes. He said he had done nothing to deserve such treatment. He staid about a fortnight before he began to complain of any ill treatment from persons about us. He then said persons came in the shop and tormented him, and trod on his toes. He said the boy insulted him, and stepped on his toes, and that he struck at him, but did not hit him. A week or more after this, he said people were plaguing him all the time, and that they were appointed to torment him. He said there had been one in the shop the night before, and stepped on his toes. (This conversation was the day after Mr. Wells was in the shop.) He said he could tell these tormentors as soon as he saw them, and that he would not work for them. Kept constantly harping about his tormentors. Towards the close of the time he lived with me, I brought some eels home; it was Saturday night. Sunday morning I dressed them; Rabello was present at the other end of the bench, and examined them; my little grand daughter stood near me. Monday I worked with him; Tuesday I went away, and told him to mend my little grand daughter's shoes. Thursday I came home; he had not mended the shoes. He asked me if I told the girl to tread on his toes at the time of dressing the eels? Told him no, and asked him what reason he had to suppose I did? He said every body did that; they served him so every where. He said, "If you told her to step on my toes, I will sole her shoes; if you did not, I won't. I said this won't do; I am master of my own shop, and you must either sole the shoes or clear out. He looked up; I

kept my eye on him: he sprang up and said, "You will be skinned like the eels." I told him he could not do it. He took some of his clothes and went into the street, and from thence into the burying ground. He made many wild gestures, jumped up and down, &c. We sent his clothes to him, but he refused to take them.

Examined. He seemed serious in his declarations about his treatment by appointed persons. He said the man who came there, (alluding to Mr. Wells,) had no business at all at the shop but to torment him. He asked me what he should do when people came in and insulted him, and stepped on his toes! He replied himself, "I know what ought to be done, they ought to be broken to pieces." He inquired what would be the punishment if they were broken in pieces. I said hanging. Said he thought not; he had a right to live without being tormented. I reasoned with him frequently on this subject, and tried to convince him that he was under a delusion. I always told our people he was a deranged man. I thought him perfectly free from art. I have no idea that he was dishonest. He was always treated as one of the family.

Cross examined. Rabello always answered correctly; told me his former history; said his parents turned against him; did not want to go back nor hear from them. He said that his friends put him aboard the vessel, and that he consented to come. He asked me five or six questions in all, while at my house. Never saw him out in a standing posture gazing on vacancy but once. I frequently left the shop in his charge; never was absent from home but one night while he lived with me; considered him capable of attending to business. He read well and wrote handsomely. Said he had been clerk in a counting-house in Brazil—that he understood French some, and had studied English Grammar. He wrote an obligation in the English language. I should not like to take his obligation. If I had one from him for property he had received of me, I should try to collect it, crazy or not. The boy might have vexed him; he

was fond of fun. I thought from the position of the girl at the time of dressing eels, that she could not have stepped on his toes. On the subject of his tormentors, he was in earnest. When he fancied himself insulted, he would ask, "What ought to be done?" It was impossible to correct him of this delusion.

Other witnesses confirmed many of the foregoing facts.

Schuyler Seely.—Live in Trumbull, near the grave-yard. Some time in the latter part of the month of August, I returned home from a journey. Some of the younger members of the family said there was a crazy man in the grave yard. My wife and myself went over to see him, carried him some food; he refused to take it; we left it on the ground near him: this was Wednesday evening. I said to him, I understand you fancied a young widow, and that she rejected your proposals. He said he had fancied no one. I asked him his name, and he told me. He then asked me mine, and I told him. Sunday morning, went to see him. I asked him if the boys had troubled him. He replied, "Those who sent them are greater fools than they were." He went home with me and took breakfast; read in the Bible; shaved himself; said it was a good razor. A young lady in the house wished him to write in her Album. Said he hardly knew what to write. He took the pen, however, thought a moment, and wrote the following lines:

Of night impatient, we demand the day,
The day arises, and for night we pray;
The day and night successive come and go;
Our lasting pains no interruption know.

I had treated him with kindness, and he appeared to place confidence in me. We walked out: he remarked freely about many things, He said our apple-trees were superior to theirs; but their peaches were better; said their hogs were black, and fed on roots; said some put considerable brandy in their wine. I asked him about his parents. Said he had parents. I asked him why he left them? Said he

had been abused. I asked him if his parents were wealthy? He said they had enough, he supposed. I asked him why he wandered about as he did? He said he was discouraged, and asked me, "How should you like to have people watching you, to prevent your getting employment? Persons are pursuing me wherever I go, and if I had the power, I would destroy them all." When he made these remarks, I turned suddenly upon him, and said, 'What have you done? have you been guilty of any crime?' He said, no; he had done nothing yet: persons were employed to pursue him and prevent his getting work. I then thought he was insane; thought this notion of being pursued was proof of his insanity. Afterwards I thought he might refer to the select men of the towns from which he had been warned out.

Cross examined. He seemed to understand what he was about, and appeared rational on all subjects except that of his pursuers.

Other witnesses testified to his strange unnatural conduct though not materially varying from the foregoing.

The counsel for prisoner here rested the defence. Witnesses were again called in behalf of the prosecution.

James Wilson.—Live in Fairfield woods. The first time I saw Rabello was in a small burying-place, the 3d of Aug. 1833. I went and spoke a few words with him, asked him where he was from, &c. He gave me the same answers he gave others who have testified here. Said he came last from New York. It was observed to me that he slept in the cider-mill. I went down next morning, and talked with him about an hour and a half. He gave me quite a history of himself; refused to go and get anything to eat. Next Monday, Mr. T. went and got him up to my house to breakfast. I asked him if he would shave? Said he would, if it was not too much trouble. Shaved, and at my request, gave his name on a piece of paper. Monday night, went after him, and got him home, and he spent the night with me. After that he spent nights with me. From the last of

August to the middle of October, he made it his home at my house. When I asked him home, he said it would be too much trouble to me. It was a common thing for him to say, "It would be too much trouble." Asked him about his clothing; said he had clothing at New York. I proposed sending for them. He said it would be too much trouble to me. It was with reluctance that he told me what street in New York his clothes were in, for fear of giving me too much trouble. He finally told me he left them at a shoe store, Broome street. I sent for them, and the next week a trunk came, containing shirts, stockings, two broadcloth coats, cap, brushes, razors, wash bowl and papers. Found also a letter from the Trustees of a Society in Rio Janeiro, and a copy of a letter from him to them. He occasionally, and willingly assisted me in work. Anxious to busy himself. Said the work was different from what he had been accustomed to. He said he did not have any food for two or three days, when he was in the cider-mill, except one or two penny's worth of bread which he bought at a grocery near there. He went from my house to Mr. Morehouse's. I saw no indications of insanity.

Cross examined. Don't know that he had any object in going to the grave yard. The greater part of time he was with me, he was social and cheerful. Sometimes he appeared melancholy and in reveries. Said nothing to me about laying up anything for himself. Said he was disgusted in Philadelphia and New York; but would not tell why. Left me because Anson Morehouse invited him to his house.

Anson Morehouse.—Rabello came from Capt. Wilson's to my house. I had invited him to come and stay till my brother returned from Rhinebeck. In October, came and staid steadily for three weeks. Sometimes he walked about where he pleased, and sometimes he went into the field to work with me; knew nothing about chopping, struck *woman-fashion*. He used to lead my little boy to school; set a great store by him; would take him in his lap and talk with

him. Left him at home alone. He never did anything to excite my surprise. I did not consider him insane ; considered him better informed than myself. I was in the field with Rabello pulling turnips, when the select men warned him out of town. Rabello made no reply. He went from my house to Ezra Morehouse's, and in December, came back to the cider-mill, and staid there, I believe, till he went to Mr. Lyon's.

Cross examined. He appeared gloomy at times ; would sit a considerable time silent, unless questioned. Don't know but I might speak oftener to him than he to me. He would sometimes begin conversation and make statements. Don't think he appears now as he did then—more gloomy now than then. When at the cider-mill, he appeared more melancholy than when with me.

Ezra Morehouse.—Live a mile from Capt. Wilson's. Monday morning, saw Rabello at the cider mill near the press ; passed the compliment. I asked him where he was from ? He told me. I asked him if he was going to stay there and die ? He said certainly. I asked him if that was the best way ? Said " I don't know." Said he was out of means, a stranger, did not know where to go ; did not wish to trouble anybody. Said he had a dollar when he left New York ; had spent the last for bread. He went up to Wilson's to breakfast. Saturday, saw him again, invited him to my house. Said he feared it would be too much trouble. He finally consented to go ; made remarks about the dams ; appeared well, very neat, was intelligent, grateful for what I did for him. When he went to bed, he bid my family good night. In the morning I told him I was going to meeting. He said he would walk about. He came back at night. He staid around with us a few days ; very solicitous to learn how business was done ; willing to take hold and assist. He told me he had left a cloak and other articles in a place he could not name ; left his cloak because it was burdensome. I went with him after his clothes. I was for taking one road which I thought he must have come.

He pointed out another. I followed his directions to Norwalk. I tied the horse; he got over the fence and said, "Here I slept, but the clothes are gone." There was a place which he had built up to sleep under. We found his clothes in a house near by; such articles as he said he had left. After I came from Rhinebeck, which was in November, he lived with me until Christmas day, during which time, I talked with him on every subject I could think of. He said he had parents and brothers, but was disgusted with them. I tried to learn why. He said it was of a private nature, and it would be of no use for us in the country to know, and might injure him. I asked him if it was about property? He said not wholly. Said he did not want to see them again. Talked to him about a widow in Brazil. He joked and laughed about it. He went with me to keep thanksgiving; appeared pleased. I sent him home at night; foddered and shelled corn as I directed. He said they had three holidays at Christmas in his country. After dinner, Christmas day, I said to Rabello, 'You had better take the school.' He appeared excited; took it as an insult; said "I had rather not." Took his cloak and went out; stood a few minutes at the well; walked on rapidly over the hill. I took my horse, and rode after him. When I came up to him, I said, 'Which way are you going?' He said he thought he would take a walk. I said 'You will be back to-night?' He said, "No: I never will go into your house again." Did not want to stay where he was not wanted. Could not induce him to return. It was an unpleasant day, it rained; told him he would suffer. He said, "If I have a mind to suffer, you have no cause to regret." He went off. I heard of him next at the cider-mill. Staid two days. I sent word to the select men of his situation. Seely, a select man, Anson Morehouse and Rabello, came to my house. Seely said, "I have informed Rabello that I have authority to take care of him, and have given him his choice of three places to live, and he chooses to live with you." I didn't want anything more to do with

him. I was satisfied that he was an ugly tempered fellow. I kept him, however, three weeks longer. He was not as social as when at my house before ; more melancholy ; did not converse so freely. I gave him a description of the poor house. Seely took him there ; he went cheerfully. Next morning I met him, saluted him ; he made no answer. I asked him where he was going ? Sprang forward in a passion and said, " Damn the fool who carried me there." He then went to the cider-mill again. I went to see him ; asked him if he liked the place ? He looked very mad ; wanted to know what right I had to appear in his presence ? When at my house, a little girl to whom he was much attached and attentive, stepped on his toes. He kicked at her with much violence. After that, he did not treat her with the same attention. He told me his toe-nails had come off, and that his toes were very tender. He showed us the nails. I saw him some time afterwards ; spoke to him ; he refused to answer.

Cross examined. The little girl who stepped on Rabello's toes, was about three years old. There is a very great change in his countenance ; looks very different now from what he did when at my house.

Anson Lyon.—Rabello came from the cider-mill to my house, Jan. 20, 1834. Wanted employment. Said he did not ask pay. While there, Seely came in, and prevailed on me to keep him. I took him in from charity. He staid with me a fortnight. Mr. Sherwood, keeper of the poor-house, came in, and asked some questions. Rabello would not answer. Mr. Sherwood said, " I don't think you have any tongue." Rabello flew into a passion, took up his shoe-knife, and shook it at him, and said, " I'll let you know I have a tongue as long as that." We asked him which he had rather do, stay here, or go to the poor-house ? He said there was nothing to do there. He staid with me two weeks longer. Mr. Morris agreed to take him ; I proposed it to Rabello ; said he had no objections, and went there. I had various conversations with him. Observed no inconherency

in his answers. He said he would not return to his friends for all the world ; was disgusted with them. Said he never served an apprenticeship at the shoe-making business ; that he took it up for his own benefit. He was very attentive to his work. He staid at Morris' four weeks ; from there he went to the cider-mill ; and from thence to John S. Wilson's ; thence to Pequonnock, two miles from me.

Cross examined. He said nothing to me about being mis-used in this country. Said nothing about tormentors. Took no notice of passing events. Never saw him when I thought he did not know what he was about.

Timothy Risley, Bridgeport, (Pequonnock.) Saw him at Mr. Nichols'. Saw his eyes glare towards the young men who asked him questions. On the 23d of June, found him in my garden. I addressed him in French. He answered me in English. He said he wanted employment. I asked him what he could do ? he replied, "Most anything." Said he understood gardenjing. I told him I had plenty of work in the garden. He staid fifteen days, I frequently conversed with him. He gave me a narrative of himself. Said he was with a wine merchant, a countryman of his, in Philadelphia. Said he left him because he was a turbulent, passionate and fretful man. Said he could find no employment at New York ; had left his trunk there because he had no means of bringing it. Said it contained clothing. He examined my grape vine, and gave it its name ; pruned it ; it did better than it had done before. He asked me many questions respecting the productions of this country, and gave me particular descriptions of the productions of his country. He manifested such a revengeful spirit on the the slightest provocation, that my workmen became alarmed. I became frightened from the representations of my workmen. I made applications to the select men. Mr. Tweedy notified him to leave my house. Rabello came in, threw the hat which I had given him on the table ; and said, "I understand that your humanity is at an end," and went off in a great rage. No want of intellect ; very intelligent ;

saw no appearance of insanity. I observed particularly, because I had heard he was crazy. Seemed to be cheerful, did not seek society; seemed bent on study. Said he met with many abrupt people who disgusted him. Did not say he was disgusted everywhere he went. I received him into my family from motives of pity; he was treated kindly; he had evidently seen good society; had the appearance of being a polished man.

Dr. Noah Dyer.—Reside in Trumbull. Saw Rabello in the burying ground, Aug. 1834. A number of young persons were around him asking questions. Among other questions, why he went into the burying ground, he said, because it was a public ground, and he should not be so likely to be disturbed there. He was asked for a book he had under his arm; it proved to be a Portuguese grammar. On one of the blank leaves were verses written. Said he wrote them. He was asked if he had been in love? He looked up, smiled, and shook his head. Next day, saw him I was eating an apple, and offered him one. He remarked, we had fair apples in this country. Said apples in his country were small. Said chestnut trees and chestnuts were larger there than here; cherries also. The Monday after, at Mr. Seely's, conversed with him about his coming to this country, about his health and circumstances. He manifested an anxiety to get employment. Said he last came from Pequonnock; that the work there was too laborious in some places; not treated well in others. I directed him to Mr. Fairchild. In my intercourse with him, I saw nothing indicating insanity. I thought his eye indicated a malicious disposition, and advised my neighbors to say but little to him.

Cross examination. I made no examination in relation to monomania. What he said, was principally drawn out by interrogations. Think he did not look then as now; he now appears more gloomy and desponding.

Isaac Thorp, Weston.—Rabello came from Mr. Hall's to my house. Said he found the way without difficulty or

inquiry. Whatever he was set to doing, he did it cheerfully, and did it well. After two or three weeks, he showed more indifference about labor ; gave me short and cross answers when asked to work. Esq. Sanford, a selectman, came to see him, and after talking with him about half an hour, made known his business ; told him he had better go to Hartford where they took care of such folks. He immediately flew in a passion, and said, " Who sent you here ? What business have you with me ? " I told him we had people appointed in every town to take care of the poor, and that Esq. Sanford was one of them. He then cooled down. A constable came and warned him out of town. I then gave him his choice, to stay or go. He chose to stay. We went to work at stone. I heard a noise, turned round, and saw Rabello in the act of throwing a stone at one of the men. I told him not to throw it. He asked if I brought him there to be insulted ? and threw the stone with violence, and hit the man's hat ; picked up another, but laid it down, and said, " I'll lay his head open with an axe." He ran to the cart, took an axe ; I interfered, and he came at me with the axe raised. When he came within about five feet of me, I raised the crow-bar, and told him if he stirred another step, I would kill him. He stepped back, laid down his axe, and swore terribly. I told him then he must quit. I inquired the cause of this broil. The man said that, in rolling a stone, he accidentally hit Rabello's foot. Rabello said it was so, and he considered it a great insult, and would not bear such an insult as that. He went to the house, took his cloak and went off. He refused to go to Mrs. Burr's and get his clothes he had left there, because he said she had abused him. He appeared perfectly sane except when angry.

David Patchen, Constable of Weston.—Read a notification to Rabello when he was at Mr. Thorp's. He asked me to explain it. I did it with mildness. He flew into a passion, swore he would split my head open, seized the axe and struck at me with it. I started back, but felt the wind

caused by the motion of the axe. I resolutely told him to stop, or he would get into business. He then put down the axe, cursed our laws, stamped his feet, grated his teeth, said he could have no peace anywhere, and that our laws ground men into the dust, were worse than in the old countries. I had no suspicions of his being insane. Supposed he possessed a violent, revengeful temper.

Elisha Shelton.—Live in Huntington, two miles from Mr. Lum's. Rabello came to my house, a short time before he went to Mr. Lum's. Wanted employment, was urgent, said he must perish if he did not get a place. I offered him money; he did not care about taking it. His object was to get a place. He finally took twenty-five cents; appeared dejected. He was at my house three times in the course of the winter; conversed with as much propriety as anybody. He showed no marks of insanity, unless his melancholy was a mark. He looked cast down then as he does now.

Several other witnesses were called who testified that they had seen and conversed with Rabello and did not consider him insane. The Justices and Constables who committed him to Jail testified as follows.

Ensign Bushnell, Esq.—Rabello was brought before me on the day of the murder for examination. I discovered nothing very different from his appearance to-day. Perceived the same contraction of the lip which some call a smile. When put to plea, he said, "I did the deed, but am not guilty. I was tempted, I was insulted." The thought came into my mind, that he might be insane, though from his general appearance and answers I could discover nothing of insanity.

Alvan Brown, Esq.—Sat with Esq. Bushnell, during the examination, and agree with him in his statement. I discovered no aberration of mind.

Giles H. Tomlinson.—Was the constable who brought Rabello to jail. He gave the same account of himself that he had given to others. Said he had no friends, no home, and nothing to live for. When I told him that he would

probably be hung, he said he had "no choice." I asked him if he should have killed the boy, if he had had time to reflect? He did not make a direct answer. Said the boy insulted him the week before, and the night before. I saw nothing that appeared like insanity.

Dr. S. Fuller, Hartford.—I am superintendent of the Retreat—have been for thirteen months. It is well settled that one faculty of the mind may be deranged, while the rest are sound. One feature of insanity is, when the mind reasons from a fact not true, as if true. No evidence of sanity, that the mind is rational on all facts, except the one on which he is insane. Has been stated, that to make out insanity, it is necessary to make out *insane belief*. *Monomaniacs* will transact business well till this ground of insanity interrupts. The development of *monomania* is gradual, usually. The dominion of monomania is complete over the mind.

Monomaniacs have been guilty of the most desperate crimes. It is not strange that people should suppose a monomaniac regular. Even physicians of great experience have differed and been deceived. Should regard a man who was constantly excited by *imaginary insults*, as a dangerous man.

Examined Rabello particularly. His head is formed like many incurables in the Retreat. Dr. Plumb stepped on his toes; his pulse was 120 before; rose immediately 40 a minute. His face flushed immediately. His health is poor. The insane idea is, that all his friends are enemies, and this hostility is shown by stepping on his toes, mocking him, &c. Discovered nothing artful in his conduct. Should have thought him insane if he had been brought to the Retreat.

Rabello said that in South America, his friends were all alienated against him: that he was put in the hospital; and all his friends in Madeira turned against him.

Dr. A. Brigham, Hartford.—Insanity, or derangement of mind, is generally considered a physical disease, a disease of the brain, or nervous system; though it may be pro-

duced by a moral cause, still a person never becomes insane, until the brain becomes disordered.

The disease may be particular or general, i. e. all or only a part of the faculties of the mind may be deranged, and very frequently the *moral faculties* become deranged, while the intellectual are not at all. Thus we often see people deranged as regards their *affections* and *passions*, while their intellectual powers remain good, and will converse correctly, and answer correctly *all* questions not relating to the one particular subject that excites them to madness. Such people are able to transact business correctly, and by those intimately acquainted with them are considered merely eccentric for years, until their insanity on some particular excitement breaks out in violent conduct. I have seen many such cases, and works on insanity abound with them; cases in which the *moral faculties are deranged*, while the intellectual are not. The works of Pinel and Prichard contain many such, where individuals appeared, on careful examination, to be perfectly sane on every subject but *one*.

Such insane people are often dejected and melancholy, and carry in their countenances an appearance of sadness and gloom; they take but little interest in those things that interest others, and yet will exhibit no derangement of the intellect; but on some slight provocation, or an *imagined* one, will become violently passionate, and resort to the most awful and cruel method of revenge, and show a total want of self-control. Under such excitement or burst of fury, if they commit great crimes, they never consider themselves as criminal, but justify their conduct by some trivial argument. Medical books abound with such cases; especially the writers on insanity, of late years, have collected many such; so that now it is well established, that there is a kind of insanity (and not a very uncommon kind) in which the moral faculties, (the feelings and passions) are deranged, while the intellectual are not at all.

The case of Rabello is an embarrassing one, in consequence of our not knowing anything of his early history

since he has been in this country. His dejected looks, his inattention to his own welfare, his taciturnity, his not being induced to take any interest in anything, his living as it were without hopes or wishes, or without any object in view, his strange and ungovernable fury on very slight provocation, or without any, his simplicity and artlessness, *the murder itself*, and his conduct since, his present unconcerned manner, induce me to believe, (and I am well established in the opinion,) that he is insane, and was so when he killed the boy.

Dr. L. Ticknor, Salisbury.—Cannot satisfy myself that he is insane.

Dr. J. B. Beckwith, Litchfield.—Concurred with physicians generally as to the causes and symptoms of insanity. May be general or partial, and be the effect of physical or moral causes, or both combined. Think the prisoner gives evidence of partial alienation of mind. Has had several interviews with him. Has been his attending physician since his committal. Dr. B. was requested to state his general appearance and conduct during his confinement.

He has found him gloomy, misanthropic, or vacant; evincing a strong aversion to company, conversation, and a disregard to the comforts of life within his power. His posture of body is peculiar; his head usually reclining against a rock, his eyes half closed and turned toward the wall; seldom raising them except when highly exasperated, when he thinks himself insulted. He has paroxysms of increased irritability, when he refuses to answer any interrogatories from any person. He never asks questions to his knowledge; nor manifests any curiosity on any subject. When questioned, he replies reluctantly, and usually in monosyllables. His answers do not indicate much intellectual strength. Are perfectly simple and artless, and consistent with his general character and deportment. The manner in which he regards his friends, is in the same character. He represents them as perfectly hostile to him, and they changed their characters *all at once*, while he was absent at

Rio Janeiro; that they mocked and insulted him; called him crazy when he was not; appointed a person to watch him; and persecuted him in every way; and rather than submit to such treatment he abandoned the country. But he complains that he finds the same treatment in this country in every place where he has been, until he committed the homicide at New Preston. He persists in his innocence of murder, although he says he committed the deed for which he is arraigned; but says no one acting under the provocation he did, was guilty of crime. He seems perfectly indifferent to his fate, and refuses in private any assistance from counsel. He says, "If they hang him it is well—if not, well." Was present yesterday when Dr. Plumb placed his foot upon Rabello's, both sitting down; and was told that it was not done to insult him; he said that he did not blame the Doctor so much as those who appointed him to do it. His pulse rose 30 beats in a minute; 120 to 150 in a minute under the excitement. His pulse is very feeble, frequent, and his general health bad.

Now, his assertions cannot be received as evidence in his behalf; yet from his character for veracity, and what he regards to be truth, combined with his actions, which are said by an ancient writer on jurisprudence, to "speak louder than words"—his perfect indifference to his fate—his disregard to the comforts of life—his obstinate silence and great irritability, which is increased by paroxysms—his inveterate hatred to his friends—and the suspicion and hostility with which he regards the whole human family, and many other peculiarities, (either of which would not be evidence in itself.) yet the whole combination of circumstances furnish evidence to my mind of some partial aberration of mind, and are consistent with this supposition, and inconsistent and irrational with a sound state of mind.

Several other Physicians testified in a similar manner.

The examination of witnesses having closed, George C. Woodruff, Esq. first addressed the jury on the part of the prosecution. He was followed by O. S. Seymour and Tru-

man Smith, Esqrs. on the part of the defence. Leman Church, Esq. State's Attorney, made the concluding argument. Judge Williams then charged the jury, recapitulating the principal parts of the testimony, and gave to the jury his opinion on the points of law necessary to be understood. The jury then took the case into consideration, and the next morning returned a verdict of NOT GUILTY; and that their verdict was founded upon their belief of the *insanity* of the prisoner. The court then ordered the prisoner to be confined in the common jail, until provision could be made to prevent him from doing further mischief.

Soon after the trial one of the counsel for Rabello received the following letter from the Portuguese Consul, dated

New York, 1st. Sept. 1835.

O. S. SEYMOUR, Esq. Litchfield; Conn.

SIR—Your letter was duly received, and I feel very much indebted to you for the information. Although I had already seen a statement in the newspapers, I could not think who this Rabello was, but on inquiring of Mr. Stoughton of Madeira, at present in this city, he informed me that *Agostinho Rabello* had been a clerk in his house at Madeira. He left afterwards for Brazil, and returned to Madeira a little deranged. He then thought of coming to America. His parents got some money and other things ready for him, but he would not accept of them. He arrived in Philadelphia, and called on Messrs. Noronha & Abreu, (natives of Madeira,) and requested them to employ him as a clerk; and although these gentlemen knew him to be a little deranged when he left Madeira, they however took him in their office, thinking he had recovered; but one day, Mr. Noronha came in the office, and asked him if anybody had called, when Rabello told him he would break his head if he asked him any such questions. Mr. Noronha immediately saw that he was deranged, and turned him out. I saw him since in N. Y. He is rather short, and writes a good hand. He has never written to his parents, and Mr. Stough-

ton says they desired him to inform them what had become of him, as they had never heard of him since he left.

His parents are respectable ; but as they are poor, I do not think they could do much for him. I will, however, write them the first opportunity, and inform them of all that has happened. I would at the same time like to inform them what would be the expense in some Lunatic Asylum where he might be sent to, as I fear his parents would not like to have him return in such a state of derangement ; and it would be attended with a great deal of expense, which they can not afford. I will enclose them a copy of your letter, so that they may be better able to judge of the case, and will inform you as soon as I hear from Madeira.

I remain, Sir, yours respectfully,

PAULO J. FIGUERA,

Consular Agent of Portugal.

P. S. This unfortunate man is still living in the Connecticut State Prison, where he was sent by a special Act of the Legislature, not as a criminal but for safe-keeping. He has been almost constantly confined in a small cell, and much of the time a raving maniac. He ought to be placed in a Lunatic Asylum.—*Ed. Jour. of Insanity.*

ARTICLE VI.

REMARKABLE CASE OF MENTAL ALIENATION.

BY W. T. WRAGG, M. D.

JOE, a young negro of about 20 years of age, possessing an average degree of intelligence, and having enjoyed good health up to the time when he was attacked with the illness which threw him into the remarkable condition in which I found him, resided on a plantation in the neighborhood of

Charleston. His occupations were such as are common to persons in his situation ; laboring in the cultivation of the soil. He was taken ill about the latter part of July, 1837, probably with fever of a bilious type. For about a fortnight he remained on the plantation, receiving such attention as the neighborhood afforded. It does not appear that he suffered from neglect, but it seemed evident that his case had not been judiciously treated. A report of his death reached his master, who resided in Charleston, and was the first intimation he had that the boy was really seriously ill. This report caused a careful inquiry to be made into his real condition, when it was found that although he was not dead, yet his case was of so serious a character as to call for most careful attention. He was therefore brought to town. I saw him for the first time on Tuesday, 8th August, 1837, and found him laboring under violent delirium and a great deal of muscular irritability. I could obtain no satisfactory account of the manner in which the attack commenced, or of the nature and progress of the disease ; except that he had had fever. His imagination, a faculty which with him, had doubtless never, in his hours of health, been called into action, was awakened. He became impressed with the idea that he was dead. This, no doubt, originated from the report of his death, which had been current, and which had probably been spoken of in his presence.

Upon a mind laboring under so much excitement, and in which the exaggerations of timid and ignorant friends could find no counterpoise in the wholesome restraints of education, such an idea was well calculated to produce a deep impression, and accordingly the patient was hurried away in the most extravagant language and conduct. From his false ground he drew inferences perfectly secutive, and which failed to be rational, only because they started from unsound premises. He said, that being dead, his flesh would soon begin to rot and drop from his bones ; remonstrated at being kept so long unburied ; earnestly demanded that his grave clothes should be prepared and put upon him, and

that he be laid out in the usual form. He looked anxiously for the company to assemble which was to follow his body to the grave, and would chaunt in touching language a final adieu to his mother. The tune he selected was solemn, such as he was used to hear under similar circumstances. He would pick and pull at his flesh, while he called on the bystanders to look at him closely, and satisfy themselves that he really was dead.

In the midst of these interesting and deeply touching scenes, he would sometimes burst suddenly into a fit of hearty laughter, and then as suddenly, as if rebuked by his conscience for the indecent levity of such conduct in one who was already an inhabitant of another world, he would check his mirth. And then, his countenance would be marked in every feature with an expression of the deepest solemnity, he would address himself earnestly to some object in the room, as though he were in the presence of the Almighty, and deeply awed by his majesty; he would then in the most earnest and appropriate language, give expression to his feelings of reverence for the Great Being in whose presence he stood; and with the attitude and accent of prayer, acknowledge his power to save or to destroy. Fully impressed with the idea that he was indeed dead, and a dweller amongst immortal spirits in that world which his religious instruction had taught him to believe would receive his soul, when death had released it from its fleshy tenement: his countenance and his every action took a serious, a sublime expression from the thought, and his whole deportment was such as could not fail to touch and awe all who saw him. He would remain for some time enveloped in this rhapsody. He heard nothing of what passed near him, and saw only the majestic creation of his imagination, and lived only in regions which his mental infirmity had painted, till they seemed to him those of another and brighter world.

Gradually, after a day or two, his delirium took a character of gayety. His countenance wore a pleasant smile, and a vein of humor marked his conversation. But if op-

posed, he would resist forcibly ; making powerful muscular efforts, and once he inflicted a severe blow on one of the bystanders. He would sing a tune with perfect accuracy, adapting to it, as he proceeded, words suggested by what was passing around him. When questioned, he would chaunt his answer with perfect correctness, thus conveying all the required information concerning his feelings, his wishes and his thoughts. His gestures were easy and appropriate, nor could he be restrained from making them, by any mechanical opposition placed in his way ; for there was a rigid and unyielding energy in his muscular contractions, that overpowered all resistance, like the delirious and convulsive movements of a patient laboring under phrenitis. Restraint made him violent ; but if he succeeded in releasing himself, or the restraint was removed, upon the instant a mild and gentle smile threw its bland expression over his face, and he became obedient to a single word, if uttered in a gentle tone. He knew his mother, and always spoke to her with kindness.

This musical mania continued for two days. About the third day he ceased singing, and the most remarkable peculiarity that his delirium had yet assumed now presented itself. He spoke in rhyme ! As he had before made all his answers to the questions put to him, and his voluntary remarks in a measured and musical tone, so did he now communicate his thoughts in well selected rhymes. He would sometimes rhyme repeatedly on the same word. Again, his transitions would be rapidly made from one sound to another, of an entirely different kind. At all times the words were so selected as to make the most perfect rhyme. And he displayed a degree of ingenuity in collecting and bringing into use, in the most opposite manner, a large number of similarly sounding words, which would have appeared astonishing even in one who had been rendered familiar, by education and habit, with language in all its perfections. But it must be remembered that this individual was a slave, perfectly uneducated, and showing no farther knowledge of

language than was sufficient for expressing his few and simple wants. Negroes have some quickness in catching musical sounds, and in repeating simple tunes by air ; hence, I was not surprised to hear him sing ; though the quickness with which he adapted his answers and remarks to the tune he was singing, was indeed remarkable. But the ease with which he rhymed was truly astonishing.

The medical history and treatment of the case were as follows :

The patient had been long suffering for want of rest, and for several nights continued to be sleepless. He had well marked exacerbations towards night, when his pulse, which throughout the day would continue nearly at a healthy standard became quick, small and irritable. During the exacerbations, he paid no attention to what was said to him, unless spoken to earnestly. He would then listen attentively, and would readily promise obedience to any directions ; and he always kept his word.

After repeated bleeding, both general and local, blistering, purging, hot pedeluvia with mustard, and other means of depletion and derivation, his madness became more calm, but he never said anything rational : only making in various ways a few half intelligible complaints of the blister, which had been put on his head. His rest returned to him. He would sleep well at night, and frequently had refreshing naps through the day. His appetite became good, so that he eat heartily and with relish.

On the 17th of August, nine days after I first saw him when the depletory revulsive measures mentioned, had removed all symptoms of excitement except the delirium, a seaton was put in the back of the neck. He was very much alarmed at the idea of the operation, and the sight of the knife and other preparations caused him to shudder, and it was evident he suffered as much mental as bodily pain. But when assured that the operation would benefit him and that it was only done for his own good, he became calm, and expressed himself thankful.

The seaton remained till Saturday, the 14th October, fifty-eight days from the time of its insertion. The delirium abated evidently and steadily, from the time that suppuration was so established. He soon began to walk about the room, then in the street near his residence, and gradually extending his promenade, came to see me at my office and report on his condition. When the seaton was removed, his intellect was perfectly clear and his physical health completely restored. No inconvenience resulted from the drying up of the suppuration, and he returned to his occupation in perfectly restored health.—*Southern Journal of Medicine and Pharmacy*, May, 1846.

ARTICLE VII.

CASE OF MONOMANIA,

Arising out of the Trial of Madame Lafarge. Translated from the French. By H. S. BELCOMBE, M. D., Membre de l'Institut Historique a Paris, Senior Physician to the County Hospital, and Physician to the Retreat, York.

M. Esquirol has expressed an opinion that it was possible to write the state of society at any given period, from the mental hallucinations then prevailing. There seems to be no doubt, that during the "proces" or trial of Lafarge's wife for his destruction, through the covered means of arsenic, there occurred in France many cases of mental alienation, all referring to this impression. The subjoined history, drawn up by M. le docteur Jossat, Membre de l'Institut Historique, 3sieme, Classe, he considers less an argument in favor of Esquirol's opinion, than as an additional fact which may strengthen the solution of the problem of

madness, relatively to its seat, to its nature, to its varied complications, and perhaps to its treatment.

Lepers was born at Lille: his family was easy in circumstances, though not rich, and he received a proportionate education. He was early remarked by his habits of order and economy, by a strict sense of rectitude, yet by an obstinacy of opinion that would never allow himself to be in the wrong. His form was athletic, his temperament musculo-sanguineous, (musculo-sanguin,) the head a type of the antique statuary,—the head that gives the idea of dignity and benevolence. Lepers in the course of time, and under the influence of circumstances became a cooper, and prospering in his business, he married a German, to whom he was much attached. but whose disposition was that of a narrow mind, (taquin,) and far from according with his own.

Having fixed his residence at Port Mahon, Paris, in a prosperous business, much esteemed, in good credit, sought after from his skill, his probity, and his punctuality, nothing appeared likely to disturb the serenity of his life, which he not only felt, but endeavoured to share with his friends.

At this period came on the celebrated "proces" of Lafarge. Lepers became strongly interested in it, and at once denounced the wife. Madame Lepers took the other side. Their discussions, calm at first, became, like most arguments, angry and abusive, and Lepers, formerly so difficultly provoked, was soon irritated, animated, and violently excited, whenever he found he could not convince. At length "Le drama de Glandiers" terminated, and the jury gave a verdict according to Lepers' preconceived opinion. His wife nevertheless, and without any respect to judge or jury, maintains hers. The exasperation of Lepers is at its acme; suddenly he stops, crosses his arms, and with a piercing look upon his wife, exclaims, "*If indeed you could do this!*"

On the morrow Lepers complained of exceeding pain in all his limbs, and of a severe colic; he spoke of his sufferings without stating any reason for them. He repaired to a

chemist to analyse his "urine," and the reply was, "there was nothing to justify any suspicion;" he nevertheless considered himself poisoned, and from that moment it became the fixed opinion of his mind. Hitherto of a reserved habit, that was abandoned, and he declared everywhere he was poisoned, and poisoned by his wife.

The narrative proceeds:—M. de Jossat says, "I go back to the day when he first came to consult me on his case; his broken-down suffering aspect, his haggard features, his trembling limbs, affected me much. He at once commenced relating the history of his miseries:—The arsenic was put into his food with a skill that defied the most vigilant observation. The criminal wife pursued her intention with the certainty of result, which Lepers related with fascinating eloquence. The recital lasted above an hour, without my being able to suspect that my relator was mad. The perfect appearance of truth in the details, their admirable union, the air of conviction that marked his words, the bodily tortures so emphatically expressed, and above all that beautiful physiognomy he possessed,—those who knew him will well understand me,—all contribute to fascinate me. I believed entirely in his statement, I told him so, in a manner which gained his entire confidence, and which was never withdrawn. An appointment was made for the next day.

"In the meantime I saw his wife, his friends, and neighbors. My first impressions were disabused, and on the morrow, without ceasing apparently to think with him, I prescribed what I considered necessary to neutralize the effects of the poison already absorbed. I advised him to take his repasts from home; this counsel was followed, and Lepers recovered his ordinary health and gaiety. In a few weeks, however, he returned to me, complaining of all his former evils. Now his wife powdered over the bed-clothes, the linen, his body garments, with arsenic; he left his bed, slept alone, kept one room to himself, and for a time, by these means, was comfortable; but in a fortnight the whole assemblage of evils reappeared. Now his wife had intro-

duced the impalpable powder through the floor of his apartment, and the air he breathed was saturated with the arsenic."

Under such circumstances it became necessary to remove him, and with much address he was placed at Charenton. For a month of his continuance there he was resigned, polite to all, never making the slightest complaint; his conversation was eagerly sought for by the medical attendants, and it began to be disputed whether he was a fit subject for such a hospital. At that time his wife, with whom he was on good terms, notwithstanding the crimes with which he reproached her, came to see him. After the immediate interview, "I do not like," he said, "to converse with you among such a set of people; ask permission for us to take a walk out of the establishment." The confidence in Lepers was so great, that the permission was easily granted, but no sooner had he touched the threshold of the gate, than leaving his wife, he started off, and hardly stopped till he arrived at Lille, in Flanders. There his family, who had never credited his insanity, received him as a victim of bad proceedings, and of the cupidity of his wife.

To her he now wrote a letter, a model of its kind, relating to her his grievances in detail, (one by one,) and ending by an offer of pardon. He followed this up by returning to Paris. His return to his domicile was accompanied by scenes of sentimental and conjugal effusion, by a frankness sufficient to deceive even great sagacity, and for eight days the mutual happiness appeared to be complete. One fine evening, after an agreeable repast, the couple walked in their court-yard for the pleasure of breathing the fresh air; observing his wife yawn, Lepers said her digestion was bad, and would be all the better for a glass of Kirschen; he immediately went for it, and returned with a bottle, but it was of Geneva. Madame Lepers, a German, remarked that she liked only the liquor of her country. The dreadful idea shot like lightning through his brain, that she refused it because it was poisoned. To seize a mallet, to strike her

several blows upon the head, so as to lay her dead at his feet, was but the work of a moment. Before any help could be called, he reentered his house, barricadoed the door, ran up stairs, and with a razor, cut his throat, so as nearly to divide the trachea. Finding death not at hand, he stabbed himself frequently in the region of the heart, and with what power he had left, beat the left temporal region with a mallet, and so passed the night bathed in blood. The spectacle that Lepers offered on the morning when discovered passes any power of description. He yet lived, and advice being called in, and every proper attention paid, in four weeks he was cured. He was placed in the Asylum of M. Pinel, until the ends of justice could be determined. Twice, notwithstanding the strictest vigilance, he contrived to escape; and, finally, he was placed at the Bicetre, where, adds M. Jossat, "he expired almost at the same time that I conclude the history of his derangement."

M. Jossat concludes his paper with the subjoined reflections:—"No instance of mental alienation had been known to occur in the family of Lepers; an hereditary taint as the cause, is therefore at once dismissed. Up to the hour when the idea of being poisoned became fixed in his mind, he was noted for his good sense, for the integrity of his heart, and for the clearness of his intellect; even when this suspicion had taken the character of monomania his intelligence upon all other matters was such, that his whole family refused to credit the notion of insanity, and I myself after our first interview, remained for many hours under the same conviction. M. Fergus, the person appointed to examine him, declined for a long time to insert in his report any reference to a disordered state of mind, so careful was Lepers, during all his interviews, not to give any occasion for such suspicion. In the course of his business, he had never said or done anything which could induce any presumption of an unsound mind. Lepers, with a multitude of others, became interested in the process against Madame Lafarge. His judgment was soon satisfied that she was guilty. His wife

opposed this opinion, and their arguments were renewed daily; at length the jury confirmed his previously-drawn conclusion. Now, at least, it must be acknowledged he was right. No! Madame Lepers persists in spite of all legal conviction. Then comes the feeling, that there must be some deeper cause for this obstinacy—some hateful attempt against his own life, with probable impunity in executing it. This idea, conceived in one moment, becomes the predominant passion of his life, and during its short remainder, his only thoughts are how to escape from this infliction.

“Again, as if Lepers were destined to combine in some way the mysteries of the physical power, with the moral condition of man, he survived wounds, any one of which would have destroyed one of less vigorous organization than his. He not only survived, but was cured in twenty-five days, and his escapes from Chaillot, the place of his detention, showed wonderful combinations of ingenuity and self possession.

“Can phrenology give any assistance in the solution of this singular case? Is the localization of organs to be insisted upon, when Leper’s rationality is sound upon every subject but one; that also hardly perceptible, except at times manifesting itself, yet constantly and painfully tracing consequences deduced from a supposed and imaginary fact, (*d’un fait sans fondement?*) Can the principle be admitted, that the aberration of a faculty will be always found accompanied with the lesion of a corresponding *material* organ, when Lepers is found now drooping, now resuming his fatal suspicion, at the same time in all other relations of life pursuing the conduct of an upright and skilful artizan.

“The human mind, capable of solving so many problems, is it always to find in itself, one that is insolvable.”

There are many more “reflexions,” *tres Francaises*, but I agree with M. Jossat, that they would be only tedious to my readers.—*Provincial Med. & Surg. Journal.*

ARTICLE VIII.

CELEBRATION OF THE BIRTH-DAY OF PINEL.

At the State Lunatic Asylum, Utica, N. Y., April 11, 1846.

The following account of this interesting celebration, we copy from the *Utica Daily Gazette*.

A UNIQUE AND PLEASING EXHIBITION.—The 101st Anniversary of the birth-day of the illustrious PINEL, the distinguished philanthropist, and the great author of the modern improved system for the treatment and cure of the insane, was celebrated on Saturday last, in the chapel of the State Lunatic Asylum in this city, by the inmates and patients of that noble and humane institution, in a most appropriate and impressive manner. It was got up at their own suggestion, with the approbation of Dr. Brigham, to manifest their deep sense of reverence for the character and memory of that great friend of humanity, and their gratitude for the benefit which they, with thousands of others in like circumstances, had received from the results of his labors of love in that great cause.

The exercises were introduced by the singing of the choir of the institution, in excellent style, the following hymn, written by the request of a committee of the inmates for the occasion, by Judge BACON of this city :

"THE MEMORY OF THE JUST IS BLESSED."

Long, long had ceased the heart of man
To feel a brother's woes,
When in the holy work of love
The God-like PINEL rose.

From fettered limbs, imprisoned hearts
He struck the galling chain ;
And in the image of his God
The maniac rose again.

Sacred the memory of the just !
Love's labors long shall live ;
This grateful tribute which we pay,
With fervent hearts we give.

Forever cherished be that name
In the lorn sufferer's breast,
And the sweet fragrance of his works
By rescued outcasts blest !

And when beyond this dusky vale
The unfettered spirit flies,
Such kindred spirits may we greet
Beneath unclouded skies !

After a prayer by the Reverend Chaplain of the institution, an exceedingly eloquent and impressive eulogium on the character of PINEL, embracing a brief sketch of his life, labors and achievements in the reformatory work of treating the insane, by abolishing the old system of constraint and severity which had long been practised, and substituting for it gentle and consolatory influences, kind treatment and moral suasion, was pronounced in an admirable style of elocution, by A. G. S. MALTBIE, one of the patients of the institution ; and which we should be gratified to see published through some appropriate channel, devoted to the cause which gave birth to this happy exemplification of its benign influences and bright emanations.

The following fine ode, by Mrs. Sigourney, with others, some of their own composition, of which we have not copies, were feelingly recited by ladies, patients and inmates of the institution.

Good and great ! we hail thy name,
Not for deeds of warlike fame,
Not for laurels proudly wore,
Steep'd in tears, and stain'd in gore,
But for victories nobler far,
Than the trophied spoils of war.

Thou, more truly brave than they,
Who their fellow-beings slay,
Nobly dar'dst to venture where,
In the regions of despair,

Fearful shapes, and horrors were ;
Broke the chains of ancient night,
Pour'd on groping science light,
And the song of angels gave,
For the discords of the grave.

Whereso'er, to reason blind,
Moans the sick, imprison'd mind,
Whereso'er, from misery's reign
Springs to health and peace again,
Set by hallow'd science free,
There, Pinel, thy praise shall be.

So, thy name shall never die,
And beneath this western sky,
In the country of the free,
Grateful hearts remember thee,
And on this, thy natal day,
Wake for thee, the votive lay,
Who in mercy's cause so brave
Didst the lost and hopeless save.

L. H. S.

The chapel was tastefully and appropriately decorated with flags, bearing the stripes and stars of the United States, and the tri-colored emblems of the French nation ; with engraved portraits of Pinel, and Esquirol, another distinguished French reformer of asylums for the insane.

Amongst many answers which had been received by the committee from distinguished gentlemen of other like institutions, who had been invited to give their attendance on the occasion, very eloquent and interesting letters were read from Dr. Woodward, superintendent of the Worcester Asylum for the Insane ; Dr. Allen, of that of Kentucky ; Dr. Kirkbride, of that of Pennsylvania ; Dr. Awl, of that of Ohio ; Dr. McDonald, late of that of Bloomingdale ; Dr. Ray, of that of Maine ; and Rev. H. Gallaudet, Chaplain of the Retreat for the Insane at Hartford, Ct.

This was in the whole a unique and interesting exhibition, in which the large assemblage of the inmates of the institution, with their becoming behavior, and engaged interest in and attention to the whole course of the exercises, formed

by no means the least pleasing part of the performances. So that, as was observed at the time by one who witnessed them, a stranger unacquainted with the audience would be at a loss to designate which portion of it consisted of occasional visitors, and which of permanent inmates of the house.

X.

The following are some of the Letters received from Superintendents of institutions for the Insane in reply to letters of invitations sent to them by a committee appointed for that purpose.

Portland, 30th March, 1846.

GENTLEMEN—Your kind invitation to join with you in celebrating the forthcoming anniversary of the birth-day of Pinel, I am obliged to decline, much to my regret, by circumstances beyond my control. It would gratify me to see an institution which enjoys an enviable celebrity in our country, as well as to contribute my humble share of respect to the memory of one of the noblest benefactors of our race. While in Paris, during the last summer, I visited the Hospitals of the Bicetre and Salpetriere with feelings of unusual interest, as being the scenes of his immortal labors.

To me, as probably they would to any one else engaged in similar pursuits, these establishments were a kind of Classic ground; for although the appearance of comfort and good order which they presented, the neatness and propriety of all their arrangements, their quaint and venerable architecture, are well calculated to arrest and absorb the attention; yet the idea that those Courts were traversed by Pinel, and those galleries witnessed his noble experiment of liberating the maniac from his chains, and restoring him to all the liberty and privileges compatible with his own welfare, was frequently recurring to my mind. That, gentlemen, was a great and glorious achievement. At a time when the terrors of the revolution almost prevented men from thinking their own thoughts, and the announcement of a striking and original idea, remote as possible from political subjects,

subjected a person to the suspicion of being an Aristocrat, which was equivalent to high treason, this great and good man conceived and carried through one of the most memorable reforms in the cause of humanity. To understand the full merit of his undertaking, we must bear in mind that it was a daring innovation upon all former practice, that its success was not very likely to be honored or noticed in that stormy period, and that its failure would have been perilous to his own safety. Connected with this event, a beautiful and touching incident has been related by his son. One of the patients whom he liberated from chains he had worn for years, shortly after recovered his reason and became an attached friend and servant. One night during the reign of terror, *Pinel* was arrested in the street by an excited mob, who were hurrying him off to the lantern, when this man boldly came up, and by proclaiming his services and merits, rescued him from destruction.

From you, gentlemen, who have experienced the comforts of a modern Asylum for the Insane, the proposed festival will come with peculiar appropriateness; for it is owing to his labors in a great measure, that while stricken down with the heaviest of afflictions, you have enjoyed every possible comfort, instead of being surrounded by unkind or unsympathizing guardians, and your sufferings aggravated by every species of painful impression. Since I can not be with you, allow me to express my interest in the occasion by offering the following sentiment:

The Superintendents of the American Asylums—while acknowledging the value of *Pinel's* labors, let them imitate the example of his noble self-sacrifices, of his untiring devotion to duty, of his pure and lofty motives.

With much respect, I am yours, &c.,

I. RAY.

TO A. G. S. MALTBIE, D. A. SHAW, JAMES BAKER, GEO. R. WALKER, BENJ. INGRAHAM, WM. H. COFFIN, *Committee State Lunatic Asylum, Utica, N. Y.*

State Lunatic Hospital, Worcester, March 30, 1846.

GENTLEMEN—I received your polite invitation to be present at the celebration of the birth day of the illustrious Pinel at Utica, and should be happy to be present on so interesting an occasion. I fear, however, that my duties here will interfere and prevent. The occasion is one deeply interesting to you, and to humanity.

That you may fully realize all anticipated enjoyment, is the sincere desire of my heart.

Yours very respectfully,

S. B. WOODWARD.

Sanford Hall, March 7th, 1846.

GENTLEMEN—I beg to acknowledge the receipt of your letter of the 23 ult., inviting me to attend the celebration “of the birth-day of the illustrious Pinel.” I most heartily thank you for this mark of respect and attention, and much regret that my professional engagements will not permit me to be present.

The commemoration of Pinel’s natal day is a happy thought, and I do not doubt its utility to all who are now participating in the benefits which have resulted from his useful life; to patient as well as to physician.

If Pinel had not lived and transmitted to us the fruits of his labors and had not given us his no less illustrious pupil Esquirol to furnish and illustrate what he began, it is not difficult to imagine in what a degree of darkness we should still be groping. There has been a decided progress in that branch of medicine which relates to the investigation and treatment of insanity, and for its first impulse we are more indebted to him whose birth you are about to celebrate than to any other name.

With the most cordial sympathy in your proceedings and with sentiments of respect.

I am Gentlemen, your obed’t. Serv’t.

JAS. MACDONALD.

Ohio Lunatic Asylum, April 1st, 1846.

GENTLEMEN—Your very kind favor of the 23d of March, inviting me to join the patients of the N. Y. State Hospital in “celebrating the birth-day of the illustrious Pinel, on the 11th of April next,” is duly and thankfully received.

It is but a short time since I obtained a very fine likeness of that great and good man from the city of Paris, which I have placed upon my writing desk whilst I may be engaged in this reply to your letter. And the more I look upon his noble brow, and the longer I reflect upon his heroic efforts and elevated name, the greater is my desire to unite in this celebration. But time and circumstances do not allow me this pleasure, I therefore hasten to acknowledge the favor and with my apology, wish you a happy and interesting season—a day to be remembered, and an occasion for useful reflection.

Very truly and respectfully,

WILLIAM M. AWL.

N. B. A number of our patients have volunteered to go, and some are willing to start immediately, but a variety of considerations seem to prevent us all from attending to the matter at this time. You will therefore please to excuse us, but do not forget any of us at the feast.

[From the Chaplain of the Retreat for the Insane, Hartford, Ct.]

Hartford, April 2d, 1846.

GENTLEMEN—You do me much honor in inviting me to join you in celebrating the birth-day of the distinguished Pinel, one whose memory ought indeed to be cherished by all who feel for the insane.

I should enjoy great satisfaction in being with you, that in connection with the interest of the occasion, I might have the privilege of seeing your noble institution in operation, and of having some social and improving intercourse once more, with my friend who fills so ably the situation of Superintendent, and whom I beg to accept of my sincere

thanks for the kind invitation which he appended to yours, but engagements and circumstances which I can not control, present an insuperable obstacle in the way.

I am, Gentlemen,

Yours very respectfully,

T. H. GALLAUDET.

Pennsylvania Hospital for the Insane, March 28, 1846.

GENTLEMEN—Your kind invitation for me to unite with you in “celebrating the birth-day of the illustrious Pinel,” has been received, and while I regret that my present engagements prevent my leaving home, I can assure you that no one more fully appreciates the labors of the distinguished man to whom you refer, and whose name will ever be known to France, nor those of the less noted founders of the York Retreat in England, all of whom by a singular coincidence, without any knowledge of each other’s movements, were at the same time, in different kingdoms, engaged in the same noble work of discarding time honored prejudices and abuses, and from actual practice, giving to the world a code of principles for the moral treatment of Insanity, which even now can hardly be improved. Too much honor can scarcely be given to such men, who are among the true benefactors of their race, and it is far more just for an enlightened age to commemorate their birth-days, than those of the greatest heroes and warriors.

With the best wishes, that your celebration may be all that you can reasonably desire, for the continued prosperity of your noble institution, and for the health and happiness of all connected with it,

I am, very truly your friend,

THOMAS S. KIRKBRIDE.

Ky. Lunatic Asylum, April 3d, 1846.

GENTLEMEN—Your favor as a Committee in behalf of the patients of the “New York State Lunatic Asylum,” came to hand yesterday; and I hasten thus to acknowledge it.

I can imagine no scene which would interest me more, than the celebration to which you have so kindly invited me. The man, the time, and place, all unite to render it most interesting to every philanthropist. Like all real reformers, Pinel, with all his enlarged benevolence, scarcely dreamed of the enduring influence and ultimate effects of his God-like labors.

How would his generous spirit have glowed, his noble soul exulted with conscious rectitude and gratitude to the author of all good, could he have supposed, that ere half a century had passed away, the trophies of his mighty victories over ignorance and humanity, would be seen in every land and nation of Christendom !

To him are we all, indirectly, indebted for such noble institutions, as the one in which you are particularly interested.

It is the institutions of a country that mark in a great degree, the character of the people in whose midst they are found. None such as yours, were known among the most civilized of ancient nations. Even amongst the Jews, a nation whose "God was the Lord," the "impotent lay at the pool of Siloam," and the unhappy lunatic dwelt amidst the tombs. The temples, monuments, and triumphal arches of antiquity but tell of superstition, ignorance and blood. Of a quiet home for the unfortunate, or a peaceful retreat for the afflicted, cherished by public beneficence, no momento is found. It was left for Christian philosophy to expound, and Christian benevolence to execute the duties of man to man as well as to his God.

Guided by the light of sound philosophy and true religion, the illustrious personage, whose birth you design soon to commemorate, became at once the "deliverer of the insane," and a benefactor to his race. With giant power he severed the chains which confined, and rent the manacles which excoriated the distorted limbs of the lunatic, and taught humanity to man, and the world, that, man though bereft of the perfection of reason, was not lost to every sentiment of

the soul, nor divested of the capacity of appreciating the ministrations of humanity.

It is then highly proper and particularly appropriate, that you should lead off, in ostensibly distinguishing the anniversary of the birth-day of this great philanthropist.

Few things would afford me greater pleasure, than to be with you on the occasion, but circumstances will not allow me the indulgence. Accept however, my sincere wishes, that the day may be spent in profitable enjoyment and in future years at each return be marked by some similar distinction, evincing the perpetuation of the sacred memory of the immortal *Pinel*.

Be pleased to present my kind acknowledgements to those you represent, and accept for yourselves my sincere wishes for your health and happiness.

Very respectfully, your obed't Serv't,

JOHN R. ALLEN.

MISCELLANEOUS.

Second Meeting of the Association of Medical Superintendents of American Institutions for the Insane.

The Association of Medical Superintendents of American Institutions for the Insane, held its second meeting at Coleman's Hotel in the city of Washington, on the 14th of May, 1846. The President, Samuel B. Woodward, M. D., in the chair, and Thomas S. Kirkbride, M. D., Secretary.

PRESENT.—Dr. Samuel B. Woodward, of the Massachusetts State Lunatic Hospital at Worcester.

Dr. James Bates, of the Maine Insane Hospital at Augusta.

Dr. Andrew McFarland, of the New Hampshire State Hospital at Concord.

Dr. William H. Rockwell, of the Vermont State Hospital at Brattleboro'.

Dr. Luther V. Bell, of the McLean Asylum for the Insane at Somerville, Mass.

Dr. C. H. Stedman, of the Boston Lunatic Asylum.

Dr. N. Cutler, of the Pepperell Private Asylum, Mass.

Dr. George Chandler, of the Massachusetts State Lunatic Hospital at Worcester.

Dr. John S. Butler, of the Connecticut Retreat at Hartford.

Dr. Amariah Brigham, of the New York State Lunatic Asylum at Utica.

Dr. Pliny Earle, of the Bloomingdale Asylum, New York.

Dr. G. H. White, of the Hudson Lunatic Asylum, N. York.

Dr. James Macdonald, of the private institution, Flushing, N. Y.

Dr. Thomas S. Kirkbride, of the Pennsylvania Hospital for the Insane, Philadelphia.

Drs. Stewart and Fenerden, of the Maryland Hospital.

Dr. Wm. H. Stokes, of the Mount Hope Asylum at Baltimore.

Dr. Wm. M. Awl, of the Ohio State Hospital at Columbus.

Dr. John M. Galt, of the Eastern Asylum of Virginia at Williamsburg.

Dr. J. W. Parker, of the South Carolina Hospital at Columbia, and

Dr. Walter Telfer, of the Lunatic Hospital at Toronto, Canada.

Dr. Wm. M. Awl, of the Ohio State Hospital, was elected Vice-President of the Association, in the place of Dr. Samuel White, of Hudson, deceased.

Reports were received and read from various committees appointed at the last meeting of the Association.

On the subject of the Moral Treatment of Insanity, by Dr. Brigham; on the Medical Treatment of Insanity, by Dr. Woodward; on Restraint and Restraining Apparatus, by Dr. Bell; on the Construction of Hospitals for the Insane,

by Dr. Awl ; on the Jurisprudence of Insanity, by Dr. Ray ; on the Organization of Hospitals for the Insane, by Dr. Kirkbride ; on the Statistics of Insanity, by Dr. Earle ; on Asylums for Idiots and the Demented, by Dr. Brigham ; on Chapels and Chaplains in Insane Hospitals, by Dr. Butler ; on Post Mortem Examinations, by Dr. Kirkbride ; on Asylums for colored persons, by Dr. Galt ; on the proper provision for Insane Prisoners, by Dr. Brigham. An essay on the Construction of Hospitals for the Insane was also read by Dr. Bell, and the subjects embraced in the Reports, were minutely discussed by the members of the Association.

The following preamble and resolutions were adopted :

Whereas, Since the last meeting of this Association, Dr. Samuel White, of New York, the venerable and highly respected late Vice-President of this Association has died—therefore

Resolved, That by the death of Dr. White, this Association and the Medical Profession have lost an esteemed and valued member, and the cause of humanity a useful and active friend. Particularly have the friends of the Insane reason to mourn his loss, as he had long been successfully engaged in relieving the sufferings of this afflicted class of his fellow beings, and by his labors and his writings, essentially aided in improving their condition.

Resolved, That we deeply sympathize with the surviving members of his family, and recall at the present time, the excellencies of his character, his useful precepts, and the worthy example he presented of a Gentleman, Physician, and Christian, devoted to deeds of goodness, and whose long and active life was spent in promoting the welfare of his fellow men.

Resolved, That Dr. Brigham be requested to prepare an obituary notice of the late Dr. White, to be entered upon the minutes of the Association, and to be published.

Resolved, That the Secretary of this Association present a copy of these resolutions to the nearest relative of the deceased.

The following resolutions were also adopted by the Association, during its different sessions.

Resolved, That the resolution of the last meeting, relative to members of the Association, be so amended as to read as follows: That the Medical Superintendents of the various incorporated or other legally constituted institutions for the Insane, now existing on this continent, or which may be commenced prior to the next meeting, and all those who have heretofore been Medical Superintendents and members of this Association, or who may be hereafter appointed to these stations, be and they are hereby constituted members of the Association.

Resolved, That in future every regularly constituted Institution for the Insane on this continent may have one representative in this Association,—that as heretofore, this shall be the Medical Superintendent where such officer exists, but in those institutions in which there is a different organization, it may be either of the regular medical officers who may find it most convenient to attend.

Resolved, That the subjects, upon which committees were appointed at the first meeting of the Association, be continued, each in the hands of the Chairman of the respective committees, to be reported upon at the next meeting.

Resolved, That in addition, each one of the following subjects be confided to a single member of the Association who is hereby requested to report at the next meeting of the Association.

1. Treatment of Incurables. Dr. Macdonald.

2. Is there any relation between Phrenology and Insanity? Dr. Fenerden.

3. The Classification of Insanity. Dr. Earle.

4. The admission of Visitors into the halls of the patients. Dr. Ray.

5. Visits, to. and correspondence with patients by their friends. Dr. Stokes.

6. The comparative value of the different kinds of manual labor for patients, and the best means of employment in winter. Dr. Rockwell.

7. The proper number of patients for one institution. Dr. Brigham.

8. The utility of night attendants, and the propriety of not locking patient's doors during the night. Dr. Chandler.

9. The advantages and disadvantages of cottages for wealthy patients, adjacent to Hospitals for the Insane. Dr. Kirkbride.

10. The relative value of the different kinds of fuel for heating Hospitals. Dr. Bates.

11. Insanity and the condition of the Insane in the British Provinces. Dr. Telfer.

12. The Nature and Treatment of Insanity produced by the use of intoxicating liquors. Dr. Stedman.

13. The relations of Menstruation to Insanity. Dr. Fenderden.

14. Under what circumstances can the insane of the poor-classes be properly treated, with the greatest degree of economy. Dr. McFarland.

15. The effects upon the Insane of the use of Tobacco. Dr. Cutler.

16. Reading, recreation and amusements for the Insane. Dr. Galt.

17. On water-closets in the wards and yards of Hospitals for the Insane. Dr. Bell.

18. On the construction and arrangement of institutions for the Insane, in southern climates. Dr. Parker.

Resolved, That the members of this Association be urgently requested, with the concurrence of the friends of patients to make post mortem examinations, in all cases of insanity which may prove fatal while under their care, and to report the result of their observations at the next meeting of the Association.

Resolved, That each member of this Association be requested to ascertain the facts and circumstances (such as sex, age, civil state, vocation, mode and other matters susceptible of being tabularized,) of each case of suicide, occurring in his respective State, between the first day of Janu

ary and the last day of December 1847, and forward an abstract of the same, as soon after the latter date as convenient, to the Chairman of the Committee on Suicide;—it being understood that in States having more than one member, they be requested to divide their State by certain territorial limits.

Resolved, That it be recommended to the officers of the different institutions for the Insane in this country, to have engraved previous to the next meeting of the Association, a view and ground plan of their respective establishments, and of a size that will permit their being bound with their Annual Reports.

Resolved, That a committee of three be appointed to publish in a collected form, the transactions of the Association, or under certain circumstances such parts of the same as they may deem expedient.

Resolved, That the Essays presented to this Association, are understood to be the opinions of the Chairmen of the different committees by whom they have been reported, and do not necessarily express the sentiments of other members relative to their details.

Resolved, That the Secretary be directed to publish an abstract of the proceedings of the Association, in the American Journal of Insanity, the American Journal of the Medical Sciences, and the New York Journal of Medicine.

The Association continued its sessions till the evening of the 14th of May, and then adjourned to meet in the city of New York, on the second Monday of May, 1848, at 10 o'clock, A. M.

By order of the Association,

THOMAS S. KIRKBRIDE, Sec'y.

A WILL CONTESTED ON THE PLEA OF THE INSANITY OF THE
TESTATOR.

The following abstract possesses some interest, as showing the law and practice on this subject in France.

M. Vicquelin, an ancient counsellor of the Royal Court of Rouen, executed a will in his own hand writing, by which he bequeathed all the property which the law allowed him to dispose of, to collateral relatives, but reserved the income of the same to his daughter, Dame Levacher. She applied for a declaration of the nullity of the will, on the ground that before, during and after its execution, the testator was of unsound mind and she offered to prove the same, by his writings and also by the testimony of competent witnesses.

The case was dismissed by the inferior tribunal and she now appealed to the Royal Court of Rouen. The Attorney General opposed it on the following grounds.

The mental capacity of M. Vicquelin was never judicially disputed during his life time. The presumption is therefore in favor of the will. This may however be invalidated by sufficient testimony. But there should be proof of habitual insanity and if this be established, it will not be necessary to show its presence precisely at the time of making the will. Present evidence of its existence before and after, and the defenders of the testamentary provisions must prove a lucid interval. But until the existence of insanity be thus shown, the will must stand, particularly as there is nothing extravagant in its dispositions.

In monomania, the lucid interval is its disappearance. The sane acts of a monomaniac do not constitute a lucid interval, as it is the essence of the disease, to be reasonable on many points, disconnected with the prevailing delusion.

If the insanity proceeds from a weakness of mind, produced by age or disease, there also will be lucid intervals. Under such circumstances, one and the other alternate, and the presence of reason constitutes in this instance, the lucid interval. If it be altogether absent, the individual verges to idiocy.

When we proceed to apply these abstractions to the case before us, we find that there is no charge of monomania. The insanity specified by the appellant is mental imbecility—the conjoint effect of age and disease. And here, all reasonable acts proved to have been performed by M. Vicquelin, of his own free will, and at his own instance, without persuasion or solicitation, are proofs of the occurrence of a lucid interval.

Nor must we confound the occurrence of anger or rage, however frequent, with mania. Allowance must also be made for oddities of character and peculiarities of mind. We consider Sepoitvin, as insane, because he went to the Tuilleries, dressed in a helmet and with the cordon of the Legion of Honor, and mistook Madame Adelaide for the King, and addressed her in incoherent language. So also with the person, who, fifteen years after the death of his wife, entered a complaint of adultery against her before a justice of the peace. Such conduct does not admit of more than one construction, but the accidental occasional loss of memory is very different, otherwise we must include La Fontaine in the number of the insane, because he hissed a performance at the theatre, of which he forgot that he himself was the author.

The avocat general then proceeded to consider the will itself and its provisions, showing that it was the result of his own free wishes, uninfluenced by any suggestion or urging, while at the period of making it, it was proved that he was constantly consulted by his neighbors on business matters. The letters written by him, or dictated and indeed his whole correspondence, proved that his intellect was unaffected. It was only when suffering under severe at-

tacks of pain, that he was guilty of violent or unreasonable actions.

The Court decided in favor of the Will. They state that the testator had labored from March, 1840, to the period of his death (Jan. 31, 1842,) under an almost incessant nervous irritation, caused by accidents that had impaired his health, and while under its influence, frequently yielded to fits of anger and violence and indeed committed many acts, which might be styled extravagant. But although these might throw a shade on his sanity, yet when it is remembered that during the same period and even in the last month of his life, many persons and even public officers consulted him on their affairs, that he had written many opinions with his own hands; that he had managed his property, with minute attention and that although there were proofs of puerility in the last days of his life, still his letters, notes and memoranda, by their number, precision, and good sense, indicate that his mind had resisted the attacks of age and disease so far at least as concerned his own property.

These considerations acquire additional force by the proof that these numerous writings were executed by the testator, at the time of making the will, as well as immediately before and after.

But the will itself is the best proof of his sanity, in its form, style, quotations from the law, and minute enumerations. All these were the sole and unaided work of M. Vicquelin, and expressed with such force and clearness, that even if we grant the occasional presence of imbecility, the paper itself must be conceded to have been the product of a lucid interval.—*Gazette Des Tribunaux*, October 9, 1845.

T. R. B.

COMMISSIONERS IN LUNACY, FOR ENGLAND.

Lord Ashley, Lord Seymour, Hon. Robert Vernon Smith, Robert Gordon Esq. of Lewiston, County of Dorset, Francis Barlow Esq. of Montagu Square, Thomas Turner Esq. of Curson Street, Henry Herbert Southey of Harley Street, John Robert Hume Esq. of Curson Street, Bryan Waller Proctor Esq. of Gray's Inn, James William Mylne Esq. of Lincoln's Inn, and John Hancock Hall of the middle Temple.

The five first are honorary and receive no pay, the other six are the acting commissioners and are liberally paid, each one receiving the yearly salary of 1500 pounds, over and above their travelling expenses while visiting Asylums and Work Houses and places where the insane are confined.

Messrs. Turner, Southey and Hume, are Physicians, and Messrs Proctor, Mylne and Hall, are practicing Barristers of law of ten years standing.

They hold their offices during good behavior, but are not allowed to accept or hold or carry on any other office or situation or any profession or employment from which any gain is to be derived.

Robert Wilfred Skeffington Lutwidge Esq. of Lincoln's Inn is the Secretary to the Commissioners, and receives 800 pounds yearly salary.

The duties of these Commissioners are arduous. They grant licenses for Houses for the reception of Lunatics, and two or more have to visit every Asylum for Lunatics and every Gaol where Lunatics are confined, at least once a year and to see if the provisions of the laws relating to the keeping of Lunatics are complied with.

DR. BUTTOLPH, Assistant Physician of the New York State Lunatic Asylum, is about to visit the Institutions for the Insane in Europe. We hope to present our readers with a letter from him in our next number.

AMERICAN JOURNAL OF INSANITY,

FOR OCTOBER, 1846.

ARTICLE I.

MADNESS; OR THE MANIAC'S HALL ;

A Poem, in seven Cantos. By the author of "the Diary of a Solitaire." London, 1841.

It would seem, at first thought, as if a more unpromising subject for poetry could scarcely be selected, than madness. The popular associations connected with it, are certainly, for the most part, not of a kind to invite the mind to a very close contemplation of its features, much less to gratify its sense of the ideal. Indeed, to a large proportion of cultivated and sensible persons, is the sight of the insane unspeakably disagreeable and repulsive. But even were there more foundation than there really is for such views, it would not necessarily warrant the inference of an utter want of poetical capability in the subject of madness. It is an idea not well supported by the instinctive tendencies of our nature, that only topics universally attractive and pleasing are capable of furnishing suitable themes for the poet. If his fire has oftener burned while musing on deeds of valor and lofty enterprize, on the achievements of virtue, and the aspirations of piety, on the varied aspects of nature, and the strivings of his own spirit to penetrate the veil of time and sense ; yet there are many examples to testify that the sacred flame may sometimes be kindled at much humbler sources. The muse of Crabbe sought for inspiration in the

work-houses of England, and amid those pictures of everyday life and character which draw us, with an ever-increasing charm, to the pages of Cowper, is there one whose interest diminishes so little as that of the village maniac in the daily routine of her vagabond existence?

It is the poet's own spirit, after all, that determines the poetical capability of any subject. If unsatisfied with the outward and the visible, it soars into a higher region and contemplates the great mysteries and purposes of life arrayed in forms of grandeur, beauty and love,—if, moving in a humbler sphere, it be penetrated with a sense of the high relations and inexhaustible sympathies of man,—if it have been touched with a coal from off the altar of divine benevolence, and glows with a sound and genial philanthropy,—such a spirit will not be limited in its choice of themes to those only as please the fancy, or stir up the depths of unholy passion. The voice of humanity, whether uttered in trial or in triumph, will meet from it a hearty and ready response. The humblest effort to advance the supremacy of the higher sentiments of our nature, to extend the dominion of kindness, and strengthen the law of love, will be viewed by the true poet in the light of his own creative imagination. Indeed, it is a monstrous supposition that finds no support from the sympathies of our nature, that the sense of the ideal is less gratified by qualities and events indicative of truth and goodness, than by such as excite curiosity and appeal only to the lower sentiments of our nature. Are we ready to believe that the conquests of an Alexander can inspire a loftier song, than the achievements of a Howard, or a Penn? that a spirit of misanthropy and misrule which mocks at the dearest hopes of man is more worthy to be embalmed in the poet's verse, than that which strives to work out the divine announcement of peace on earth and good will to men?

If these views are not incorrect, we are warranted in believing, that insanity and the things pertaining to it are not necessarily forbidden ground to the poet. It presents

us indeed, forms of pain and suffering, but they are not of the body, and repulsive to the outward senses, but of the SPIRIT OF MAN—the noblest work of the Creator on earth, and under all its phases ever retaining something of the divine impress. Considered in the light of a mere matter of taste, the idea of integrity and soundness is not essentially more pleasing to the imagination than that of imperfection and decay, for associations may invest an object with higher charms than any intrinsic qualities of its own can impart. The mouldering tower and shattered column awaken a degree of poetical interest far greater than when they proceeded fresh from the hands of the artist. And thus by a similar law of our constitutions, the aberrations of a gifted mind may often touch our feelings more strongly and excite in us a livelier sympathy, than the most brilliant manifestations of their sound condition. Lear, while rejoicing in the smiles of fortune, and showering favors upon all, is scarcely to be distinguished among the crowd of crowned heads. It is not until he reels under the stroke of madness, and mingles his ravings with the fury of the elements, that he becomes to us a living reality—a being of flesh and blood whose fate excites in us feelings of undying interest. Who has not felt that the impression produced by the appalling picture of Lady Macbeth's ambition becomes overpowering when, under the restlessness of nervous excitement verging to insanity, she walks in her sleep, and in a few startling expressions betrays the agonies of her troubled conscience? Ophelia too, that exquisite creation of female purity and loveliness, is not more dear to us when radiant with the lights of love and domestic affection, than when blasted by mental disease, she wanders in the fields holding communion with the flowers, and like the dying swan, pouring out her soul in gushes of plaintive melody. But we are keeping our readers from the Quaker-poet, in whose lays they will, no doubt, be more interested, than in our preliminaries.

The author of the book before us—which, though published sometime since, has lately fallen under our notice—is

Mr. Rickman, a member of the Society of FRIENDS, and brother, if we mistake not, of the gentleman of this name of much celebrity as a writer on the cathedral architecture of England. He had had several attacks of mental disease, characterised more by alternate exaltation and depression of the feelings, than by special delusions or obliquities. During his sojourn in a private asylum, (Duddeston Hall, near Birmingham,) rendered necessary by one of these attacks, he conceived and executed this poem, for the purpose of awakening a more enlightened interest in the subject of insanity, and of introducing its unfortunate victims to the more favorable regards of the community. If he have not accomplished his task in such a manner as to strongly confirm our theory stated above, yet, we are not disposed to hold him to a very strict account for every halting verse and every torture inflicted upon the Queen's English, for, from us certainly, he is entitled to a privileged place in the field of authorship. If however, he should again dally with the muse, we would suggest to him, to conceive his work in a less ambitious tone, and choose some form of verse less difficult than the Spenserian stanza. He will do better to emulate the simplicity of his fellow-friend, Montgomery, than imitate the vexatious obscurity of Milton or Byron.

The work consists of the author's views of the requisites of an asylum,—its site, scenery around it, management and employment of the patients, qualifications of attendants and of the physicians, amusements and religious services,—of a description of Duddeston Hall, of notices of various patients with whom he has become acquainted, of the conceptions of maniacs, and of the final disappearance of insanity during the millenium. His views are generally correct, and possess the peculiar value of being the result, in a great measure, of personal experience which, though not a perfectly safe teacher if implicitly followed, gives some lessons that can be learned in no other school. Indeed we have sometimes thought, that if the planning of asylums and the regulations connected with their management, had been entrusted-

ed entirely to the insane, or those who had been so at some time during their lives, this department of the healing art would, on the whole, have been in advance of its present condition. We, certainly, should never have seen some arrangements but little calculated to promote their comfort or hasten their restoration. But to prescribe the moral regimen of others is often a delightful task to those who have none of their own, and to require the practice of a rigid asceticism from those under our control is a convenient proof of our own moral elevation.

The author has the right idea respecting the sites of asylums, and we commend his precepts particularly to those who may be charged with the duty of selecting localities for these establishments.

“ Go search the land, and where earth's fairest trees
And greenest shrubs adorn the varying ground,
There choose thy site ; and more at leisure's ease
Survey each swelling knoll the scene around,
That opens to the mind some cheerful sight and sound.

But not on naked hill, or in a town,
Select thine Eden of Samaritan cure ;
From these most wisely thou with thankless frown
Wilt turn thy step :—but next in air most pure
Fail not to choose thy rest ;—since here endure
The longest struggles of the mortal frame ;
For 'tis not thine 'gainst sickness to ensure,
Or raise from sin's dark embers reason's flame,
Except thy mansion gain, for health, deserved fame.

Seclusion, then,—but plenteous streams of light,
Pouring with radiant beam the window through,
Must mark thy castle fair ; with groves bedight
And meads of softest green, and sprightly view
Of distant scenes ;—a village spire or two,
And aught that can with sanity unite
A healthier look at life. Thus wisely do,
And well thy labors fortune shall requite
With well-earned gold ; and time, the lost one's mental sight.”

We are quite ready to endorse his commendations of exercise and labor, and we believe our pages will be well oc-

pied with his verses on this subject. It deserves to be often brought before us, for much as we are in the habit of extolling the benefits of employment in the treatment of the insane, no one of us probably, will venture to say that he has made the most of this noble remedy,—so noble that we had almost pronounced that Superintendent to have been most successful in his vocation, who has applied it most faithfully.

“ So far thy care in each particular course
Is well bestowed ;—but neither physic’s aid
Nor diet treatment, thou mayst here enforce
Will health restore, if maniacs are not made,—
Aye, urged by means resistless—to walk the shade,
Or strike the bounding ball, or use the arms
In labors healthful, and with hoe or spade
Clear well the recreant weed, or fence from harms
The tender plant, and screen the exotic’s embryo charms.

* * * * *

Sayst thou that storms and winter’s blast deny
The walk, the game, or exercise in field ?—
Think not therefore that his powers should lie
In dormant sloth,—nor day-rooms’ areas yield
Full exercise ;—and be it ne’er concealed
That spacious rooms, alike for light and air,
Are needed here ; but most that uncongealed
The torpid blood may motion’s blessings share,
And sure within the mansion’s bound such boon is there.”

The ‘bard, though a Quaker, thinks well of amusements, and especially recommends bagatelle and billiards, and rebukes those who regard them as no better than gambling.

“ These various games, or such as these, we need,
To rouse the dormant sense, and stir its fires ;
And though ’tis not in mortal hands to speed
A cure, ’tis well if sport some joy inspires :
And oh ! how needful ’tis that hope conspires
With calmer patience to subdue the vein
Of passion’s blood excited ;—when retires
Sweet sympathy, and self is left to gain
Its bitter portion of defeat, distrust and pain !”

Our author's remarks on religious exercises evince a correctness of views, and liberality of feeling, which we do not always see in those who are regarded as the saner portion of the community. We have been mortified to find that the spirit of ultraism and bigotry which so strongly characterises the tone of thinking among us on subjects of great moral interest, is beginning to vitiate our discussions on the effects of religious exercises upon the insane. If one is unable to recognize their benefits as fully as some others do, or in other words, will not go with the majority, he is very charitably suspected as being unfriendly to religion, and set down as "little better than one of the wicked." Come what may, it is incumbent on every high-minded, right-minded man to resist this spirit, and speak out his honest opinions unbiased by fear or favor, whenever important interests are concerned. While we heartily concur in the sentiments of the following verses, we do not hesitate, at the same time, to say that religious influences injudiciously exerted, may work much mischief, and that unless directed by much knowledge of insanity, of the character of the patient, and of human nature generally, they will certainly have this effect. Like all other good things, they may be abused, and our merit is determined, not so much by the extent to which we have carried them, as by the amount of good we have accomplished by their means. And this latter result, let us remember, is not shown by tables that give the number of religious services that have been performed in the house, or the proportion of patients that have attended them, nor by the number of hours devoted by the chaplain to special ministrations. It does not lie open to immediate and superficial observation, and our belief in its existence is more a matter of faith than of calculation, to be confirmed by ultimate effects.

"Tis not for bards to sing of creeds or forms,
Or mark the line which, in a house like this,
'Twere well to take—since love conforms
To all that Heaven assigns—nor aught amiss

Deems he the prayerful language, though not his,
 Which in that house his gracious God prepares;
 In truth of heart alone consists our bliss—
 And Catholic or Quaker, this is theirs
 Who join in peace and love the household prayers.

Nathless, some form of worship or of prayer
 The Christian Master of this maniac throng
 Will deem it right, no doubt, t'establish there ;—
 Nor yet withhold the peace-inspiring song—
 That sacred song attuned to Christ, and long
 Vibrating on the lips of love, breathes loud
 The animating chorus!—thus among
 The votive lips, or ever silent crowd,
 Is God adored and his eternal truth avowed."

* * * * *

" Yes! hath the Bible breathed its sweets in vain,
 If in the maniaes' hall no sound were heard
 Of gospel truth ;— no supplicating strain
 Of anxious hope, or grateful love preferred
 To him whose mercy graciously hath stirred
 Bethesda's pool, and bid the mourner in,
 That he by faith his healed loins may gird,
 And there—not less from soul-destroying sin
 Than body's ills redeemed—his rapturous lay begin."

We are unable to extend this notice any farther than to give a few stanzas from the description of Duddleston Hall, one of the many places in England, which having contributed to the ease and pleasure of their wealthy possessors, have, in the changes of fortune, been converted into asylums for the insane, premising however that to those whose peregrinations have not led them beyond American ground, no description can convey an adequate idea of the manifold beauties that embellish these places.

"Gently leave

The mansion's site, and by yon path along
 The upland lawn, our winding course so weave
 That soon its trace the sylvan mass among,
 Brings solitude's delightful rest—where song
 Of winged choristers awaits the ear,
 And far estranged, from man's tumultuous throng,
 The mind attuned to peace, breeds nought of fear,
 But joyously can smile, or drop the silent tear!

Now to the thiek and lofty wood beyond
 We wend our way, and, thankful for the shade,
 Rest here awhile—to memory's notes respond
 The busy tongue—then seek the opening glade
 Fast by the water's brink, when lo ! arrayed
 In all the varied richness of the grove,
 Behold its wood-crowned margin.—”

* * * * *

“ To scenes more peaceful and divine,
 Now through the o'erarching trees we slowly pace,
 And by the water's verge, a devious line
 Pursue, and in its glassy surface trace
 Each clear reflected line of fabric's face,
 That sleeps in stillness there, and woos the art
 Of painter to display.”

* * * * *

“ See in advance, the distant opening glade
 Attracts the observant eye, and forth we go
 Fast by the ivied dairy—so displayed
 By tasteful hand, that well its form might shew
 Some rude piled monument ;—thence onward slow
 We reach the lower lake, where, stored with plants
 Aquatic, its deep bosom can bestow
 All that for ornament or use man wants,
 And, rich with finned race, the angler's heart enchants.

But ah ! what lovely spot is this—so green
 And decked with many a graceful flower ?
 What magic hand hath reared this fairy scene,
 And given to earth another Eden's bower
 To charm the eye, and glad the vacant hour ?—
 Here may the thoughtful soul in peace enjoy
 Its welcome leisure ; build its fancied tower
 Of life's expectant bliss ; or pleased employ
 Its floral taste in sympathy with nature's joy.

For lo ! from out yon temple we desery,
 Spread as a carpet of luxuriant sweets,
 A garden fair—enchanting to the eye
 Of woodlands fond ; since there its vision meets
 All beauteous objects ;—far from customed seats
 This gay parterre, with verdant walks entwined,
 And by the glade and grove encircled, greets
 In loveliest solitude the peaceful mind ;
 Fit scene for bards to meditative flight inclined !

But whither tends that path ? Let us explore
 Its latent purpose, and through laurels go
 Our circuit to the left, and scenes before
 Thus hidden quite, are now revealed ; for, lo !
 By art contrived, a limped streamlet's flow
 Forth from the ground in liquid silence glides,
 And through its metal tube with current slow
 Pours e'er its bracing waters, through the sides
 Of artificial basin, and a bath provides.

A scene to memory dear !—And, now, behold
 The unfading rhododendron's splendid bloom
 Encircling shade its fence ;—and yet the gold
 Of gay laburnum pendant shines ;—no tomb
 Is here, as in the neighboring wood—nor gloom
 Of darkening waters ;—all as day is light ;
 For here, instead of close-shut marble room,
 The sky—our sole pavilion—glads the sight,
 And all around with nature's richest charms is dight."

A large portion of the book consists of *notes* which form a kind of running commentary on the verse. They contain a good deal of interesting matter, and are cherished by a strong religious tone which to many may appear almost fanatical. We hope, however, that before our poet publishes the fruits of his meditations again, he will have learned — what is so often forgotten — that religious truths are never made so attractive, as when inculcated in a spirit of meekness and Christian liberality. We take leave of him now with many thanks for the gratification his book has afforded us, and with the hope that his spirit will not always lie in the shadow of disease.

I. R.

PROVIDENCE, R. I.

ARTICLE II.

JUDICIAL REPORT,

And Medico-Legal Remarks upon a case of Homicidal Insanity. By DOCTOR AUBANEL. *Physician in chief of the Asylum for the Insane at Marseilles, France.*

Translated for the Journal of Insanity, from the "Annales Medico-Psychologiques," by D. TILDEN BROWN, M. D., Assistant Physician to the New York State Lunatic Asylum.

The existence of homicidal insanity is no longer at the present day a matter of dispute. Medical science has proved by numerous and conclusive facts, that certain intellectual lesions may lead man to shed the blood of his fellows. This species of insanity is generally well understood by courts of justice, and rarely have we now to lament the judicial errors which formerly consigned to infamy and the scaffold, those unhappy beings whom disease alone had made assassins, and consequently deserving of forbearance and compassion. These errors, in fact, are daily becoming more rare, and those insane homicidees who would formerly have incurred, like the most depraved criminals, the utmost severity of the law, we now find consigned to the care of public asylums.

At the same time it must be remarked that the public mind is not yet wholly converted to the doctrine of homicidal insanity. Much doubt still exists on the subject of reasoning monomania, and some are yet unwilling to regard individuals affected with this variety of mental alienation, as insane. Criminal annals present us from time to time, cases in which the intellectual disturbance passes unperceived in the search for and estimation of causes, which might have led to the commission of alleged crimes. Some physicians even, participating in these views, render themselves

abettors of such errors ; but they are fortunately few, and are men, who, wanting practical information, and having no acquaintance with the insane, have not been early accustomed to particular observation of mental derangements, to discern which, superior skill and experience are often necessary.

Magistrates frequently charge us with listening in such cases to the voice of humanity alone. They accuse us of overlooking, in a spirit of excessive philanthropy, the rights of society which justly demand the punishment of those who infringe its laws. Monomania we yet hear it asserted, is a modern resource, invented by physicians to snatch criminals from human justice. Some judicial officers also, very worthy men otherwise, accusing us of seeing everywhere nothing but insanity, believe themselves bound to dispense with our services, so confident are they beforehand say they, of the confirmatory result of our investigations.

These reproaches are altogether unmerited ; they who utter them yield to time worn notions, and blinded by prejudice, devote no attention to the improvement effected in the science of mental diseases. Sorcerers were formerly punished like criminals : would any one dare at this day to rebuild the funeral pyre, or bring before courts of justice, these so called ‘ possessed of the devil’ ? Homicidal monomaniacs are no more criminal than the sorcerers of former times ; like them they are worthy of pity, and the severity of courts of justice toward them, as toward other insane persons, should be limited to sequestration in lunatic asylums.

Still it must be acknowledged that however unjust they may be in general, the reproofs bestowed upon us are not entirely unfounded. Their explanation is found, in fact, in the exaggerations into which certain physicians have permitted themselves to be carried, by a zeal very laudable, but at the same time deplorable and fatal to social order. We would not deny that some physicians, influenced by their feelings and an excessive philanthropy, have evi-

dently overstepped the doctrines laid down by authorities on homicidal insanity, while seeking in their immoderate zeal, to shield by the imputation of this disease, some miserable criminals, deserving the utmost rigor of justice. Every project has its enthusiasts, so every good cause has its unskillful defenders. These exaggerations, however praiseworthy may be the sentiments which inspire them, have occasioned much evil. They have done injury to the reputation of the medical profession, and therefore to the rights of humanity, which physicians are called upon to protect by enlightening courts of law upon the nature of mental alienation.

We would however remark that they who are most frequently guilty of such extravagances, are not physicians; they are mostly lawyers, defenders of hopeless causes, who, despairing of tenable grounds for defense, seize on the opinions expressed upon this subject in our books, without understanding them; and in their ignorance of the characteristics of insanity, make wrong applications of the sound doctrines we profess. The court-room presents us but too frequent examples of this nature; it is these absurd and unskillful defenses which have mainly contributed to impress the public with unfavorable views of the reality of homicidal insanity.

We have no participation in these arbitrary opinions, and deeply deplore all such errors, from whatever quarter they proceed. It is necessary in this matter to guard against any extravagance; neither to believe that all criminals are insane, as some would be tempted to admit; nor to reject all imputation of insanity as some magistrates are accustomed to do, in cases where the derangement is so isolated that reason apparently preserves its integrity. When summoned to offer his opinion on the mental condition of a man accused of murder, the medical jurist should never lose sight of the two great interests he has to shield; that of society, which reasonably demands the just punishment of undoubted criminals; and that of humanity which claims with equal

justice the acquittal of those unfortunates whom insanity alone has armed with the assassin's weapon. Deeply imbued with these sentiments, and faithful to his duty, he should proceed conscientiously to the investigation awarded him, and after devoting himself to the scrupulous examinations which science requires, must unhesitatingly announce his conclusions concerning the prisoner, whether they prove favorable or calamitous to his cause.

Medico legal Report upon the mental condition of Biscarrat accused of murder.

"I, the undersigned, Honoré Aubanel, Doctor of Medicine of the 'Faculty of Paris,' and Principal Physician of the Lunatic Asylum of Marseilles, commissioned by M. Lafond, Judge of the court of this city, presented myself before him on the 13th December 1843, and after being duly sworn, was directed to repair to the prison in order to satisfy myself of the mental condition of Francois Denis Biscarrat, accused of having murdered George Faudrin on the 27th day of November 1843.

Believing that several visits would be necessary to enable me to judge correctly of this man's state of mind, I obtained authority to see him as often as I thought necessary and at different hours of the day. During the examinations to which I have subjected him in the five or six visits, made in the course of a month, either at the house of detention or in prison, the following circumstances and facts have presented themselves.

Biscarrat is a man of about thirty-nine years of age; a journeyman baker by occupation, possessing a strongly marked nervous temperament, his eyes somewhat sunken in their orbits, cheeks hollow, complexion sallow, his whole countenance indicating an unhealthy condition. That look of restless disorder peculiar to mania, is not observable in his appearance, but his countenance is sad and somewhat repulsive. His eyes indicate distrust, watching the movements of others with suspicion and denoting an unnatural

state of mind. This distrust as exhibited toward myself, became excessive each time my interrogatories were pushed somewhat close; and being naturally endowed with a very lively susceptibility, he sometimes replied with irritation to my inquiries, however cautiously addressed. He knew me to be a physician, but was throughout ignorant of the nature of the commission with which I was charged.

The keepers of the prison being often questioned as to the prisoner's habits, informed me that he was peaceable and rational, that he slept and eat very well, but that he conversed little and appeared to have a gloomy, uncommunicative disposition. At one time he refused to eat, complained of being sick and asked to go to the hospital, but the physician who examined him discovered no marked disease.

In my examinations, whenever he was questioned upon general matters, disconnected with that portion of his life which we shall presently mention, his conversation was that of a man of sane mind; his language, uttered with readiness, appeared to me to be marked neither with extravagance nor incoherence, with no evidence in fact, of intellectual derangement. But when interrogated upon his recent history and the motives which induced him to commit the murder, he spoke unreservedly of *enemies* and *persecutors*. Having obtained this clue I sought from him the minutest explanations on the subject, and in subsequent interviews with him, was soon convinced that he connected the origin of all his misfortunes with the existence of an association of enemies, of which he believed his victim to be a member. The following as he related it, is a concise history of the pretended prosecutions of which he had been the object.

About eighteen months since Biscarrat removes to Algiers, in the hope of pursuing his trade as a baker more profitably than in France. The first few months of his residence there are quite happy; he makes money, is contented with his lot and does not regret coming to the country. But misfortunes overtake him, he contracts fever, and soon after complains of general *malaise* and debility. Later still, from

having always enjoyed good health, he experiences at intervals a disgust for food, loss of appetite and a sort of general suffering which he could never accurately describe, and for which he consulted physicians. "I had no longer my former strength," says he, "I had pains in the limbs, my head was heavy, my cheek bones seemed to be swelled, and my fingers were often tumefied; I suffered all sorts of pains without knowing precisely with what diseases I was affected." His sufferings are frequently aggravated by eating or drinking at the taverns, and at times his food causes diarrhoea and vomiting.

At the same time, his social position becomes very unpleasant; ill health frequently prevents him from working, when well, he cannot obtain employment; he is discharged from all the shops, and reduced to the most abject misery is forced to dispose of his personal effects to supply his necessities. "I could not satisfy myself" says he, "why apprentices, men who hardly understood the trade should be preferred to a good workman like myself." Several months elapse in this manner, when at last finding himself constantly miserable, unwell, and despairing of a brighter future, he forms the design of taking his own life, and for this purpose purchases a pistol. "I should certainly says he, have relieved myself of a tiresome existence, had not a circumstance occurred at this time *which opened my eyes* and put me on the track of my misfortunes." This was a dispute which arose between himself and a fellow laborer to whom he had sold a gold watch. This man desired to return the watch, but Biscarrat was unwilling to receive it, having already expended the avails. He was surprised at the persistence of the man to annul the sale, made at a price below the real value of the article.

From that time his dejection assumes a more decided character; he believes that this man has acted thus toward him at the instigation of enemies; and hastening to generalize the distrust which had seized his mind, believes that his ruin is determined, and refers all his sufferings to attempts

at poisoning. In his opinion, his pains and nervous tremors are no longer referable to other causes than the ingestion of poisoned food. He remembers to have formerly experienced a sensation of faintness after drinking a glass of liquor, presented by his companions, and believes that drugs had been mingled therewith. These same enemies deter him from working and have reduced him to abject misery. He no longer meditates self destruction, but on the contrary seeks to expose these machinations, swearing to avenge himself should he ever discover the guilty ones. Still, however positive of the wrong inflicted on him, he cannot clearly identify his enemies and does not well know who to lay hold of.

He remains several months longer at Algiers, a continual prey to the same torments and the same beliefs. His sufferings increasing instead of diminishing, and his situation becoming daily more painful, he decides to leave Africa, as much to rescue himself from overpowering wretchedness, as to avoid committing *any rash act*, should he at any time find himself in presence of his enemies.

He then leaves Africa and reaches France, hoping that his afflictions may cease. But at Toulon, where he remains some time after landing, and at Arles, Tarascon, and especially at Avignon, where he works several months, he finds himself again a mark for his persecutors. When refused or discharged from employment, he declares that it is because they wish to reduce him to beggary. "I am a capable and honest workman, says he, why then should they send me away, if not for this reason?" At Avignon his disease makes rapid progress, he suffers pains throughout his whole body; his tremors, diarrhoea and vomitings return with increased intensity; he is daily forced to eat or drink drugs which cause his ill health. His conviction becomes even so strong upon this subject, that he considers it necessary for his safety, as he has told me, to give information of it to the King's prosecutor at Avignon. On another occasion, he enters the hospital and leaves it without improvement. For-

ever haunted by the dread of being poisoned, thoughts of revenge are not slow to arise in his mind ; he purchases a second pistol, without well knowing against whom he shall employ it, and watches a favorable opportunity to avenge himself. But, whether unable to identify his persecutors, or as in Algiers, his reason yet exercises partial control over his will, he leaves Avignon and comes to Marseilles, the hope of brighter prospects not having altogether abandoned him. Unfortunately this hope is not realized ; the same fate attends him here and the nature of his ideas remains unchanged.

At Marseilles he renews an acquaintance with George Faudrin, whom he had merely seen at Toulon on his return from Africa ; but naturally of rather unsocial disposition, he contracts no friendship with him, neither likes nor dislikes him, sees him often in the tavern where they lodge, and sometimes walks with him. This partial intimacy continues some time without giving the least offence to Biscarrat ; but subsequently, George's kindnesses become objects of suspicion ; he believes that his companion invites him to drink only to poison him ; alleging as ground for his belief that he has several times been ill after eating or drinking with him. Thus he reasons that George must necessarily be his enemy, or at least the bribed employé of others.

On the night of the 26th and 27th November, Biscarrat suffers severely, he rises in the morning quite indisposed. Chilled by the cold he takes a walk about the city to warm himself. Some hours after, he meets George in the street, who proposes to pass the day at the "Chateau d' Iff." Biscarrat, more distrustful than ever, abruptly refuses, and regarding the proposition as a new act of villany, conceives on the spot the project of killing him. "*He must answer for all*" says he. In fact, the pistol which he had, being unserviceable, he purchases a new weapon, loads it with small shot, places himself beside George, who was playing cards in a tavern with other laborers, and discharges the pistol at his head. George falls dead. In the midst of the

confusion which ensues, Biscarrat leaves the place without being recognized as the murderer; but he makes no attempt to escape and promptly remarks to the person who arrests him, "Yes, I killed him, and now I am going to surrender myself to justice."

Having questioned him several times upon his acquaintance with George, I have never discovered any variation in his replies.

Question. You must have had some quarrel or business transaction with him?

Answer. No never, I was not with him enough to wish him either good or evil.

Q. Why did you kill him then?

A. Because he was constantly asking me to drink, and I was satisfied that it was only for the purpose of poisoning me.

Q. There is nothing extraordinary in these invitations; are they not customary among companions?

A. He insisted too strongly upon it to be disinterested.

Q. But what object could he have in poisoning you?

A. None directly himself, but he acted at the instigation of others.

Q. Are you quite certain of what you say? Do you not regret having killed him?

A. I am certain he wished to poison me, but I do regret now that I killed him. I should prefer if possible, to banish myself far from home, before attempting a similar crime; I acted without reflection.

Q. Do you know who your enemies are that employed George to poison you?

A. No, but I suppose them to be important personages.

Q. But how can you suppose that persons of high rank should concern themselves about you—a poor laborer?

A. That's true, I cannot account for it, but there must be some secret in this matter.

Q. What secret can there be?

A. Possibly riches that I know not of, perhaps I am of dif-

ferent birth from the family whose name I bear ; but I know nothing positive on the subject.

Q. Here in prison, do you still continue to suffer from illness and from their attacks ?

A. You need only look at me to see whether I am sick or well ; I suffer constantly, but I have experienced nothing new here ; there is some rest here from the wrongs they have done me.

Q. If you were restored to society do you think they would continue to persecute you ?

A. I know nothing about it, we shall see when I am released.

Q. Have you consulted any new physicians in Marseilles of late ?

A. No, I thought it useless, being convinced that all my illness arose from poisoning.

Such is the collection of facts elicited in the various examinations to which I have subjected the accused. His replies I repeat, have always been consistent, and aside from his prominent delusion, he has invariably conversed with me coherently and with an entire appearance of reason.

What is the mental condition of the man whom we have just been examining ? This is the question which we must now determine.

Biscarrat presents no appearance of insanity ; for, his actions while in prison are not those of an insane man, and his ordinary conversation does not exhibit any disturbance of ideas. But because he is calm and rational, as we are assured by persons about him, does it follow that he enjoys perfect integrity of his intellectual faculties. No ; we could refer to many well known cases of insanity similarly affected ; our asylums devoted to this infirmity are peopled with individuals, affected with partial insanity, who converse on all subjects disconnected with their dominant idea, with so much sense, that one would be tempted to consider them in all respects of sound mind. There exists then, *and science leaves no doubt on this point, a form of mental derangement*

in which reason is seemingly preserved, although the mind of the deranged person is a prey to the exclusive thoughts which beset it and impair its faculties. This mental condition authors term monomania, and homicidal monomania when the partial delirium leads the individual to attempt the life of his fellow beings.

Is Biscarrat's such a case? Is he affected with this variety of monomania? Yes; we do not hesitate a moment to assert it, in consideration of what we have witnessed and of his peculiar ideas, announced with a voice and accent of truth, well calculated to convince any man accustomed to observe these diseases.

1st. He contracts the acclimating fever, and it is from this moment that his sufferings appears to date, and that a sort of gloom invades his mind. Facts are not wanting to show that the fever may have exerted an influence in producing the alterations in his mental condition. It is well known to physicians, that under a hot and burning climate like that of Africa, these diseases often react on the brain and sometimes induce melancholy. Doctor Baillarger, a distinguished physician, devoted to the treatment of mental diseases, has recently described several cases of insanity, resulting from acclimating fevers.

2d. The temperament, character and physiognomy of this man, are all distinctive indications of the various delusions dependant upon depression of mind.

3d. These sufferings that he is often unable to define, these nervous tremors, this debility, these swellings of the cheek bones and fingers, all doubtless imaginary, complete the picture of that diseased condition, which, in hypochondriacs, those victims of a thousand ills, we observe every day.

4th. These false sensations of which he speaks, these hallucinations, as we term them, are psychological facts of great importance in the diagnosis of insanity.

5th. This mistrust, these fears of poisoning were the almost inevitable consequence of a train of ideas, on which his mind had brooded for some time past. This is the progres-

sive developement which mental affections undergo, the course which melancholia naturally follows.

6th. His groundless charge of enemies and persecutors, would alone suffice to prove insanity ; for in our age, persecutions of this nature are impossible, and their victims no longer met with save in mad-houses.

7th. The guilty resolves which supervened, prove the strength of his faith, how tenacious and irresistible was his delusion. These conflicts between reason which still protects his diseased brain, and the partial aberration of intelligence incessantly impelling him to avenge himself, are often witnessed in monomaniacs of this class ; but the day arrives when the morbid impulse overcomes the judgment, and the crime is committed. An accidental circumstance frequently determines its accomplishment ; as in the case before us, George's invitation to Biscarrat to an excursion in the environs of the city.

8th. We should not fail to remark that on the night preceeding the 27th November, Biscarrat does not sleep as usual ; he is sad and ailing through the morning of this day.

9th. The circumstances attending the murder are rarely met with in the true criminal. In fact, Biscarrat murdered George in open day, in a public house, in the midst of a crowd of visitors ; then quietly leaves the saloon without seeking to escape ; when arrested by the police his calmness does not fail him ; he confesses the crime and explains his motives. Monomaniacs alone act in this manner ; they do not dread the consequences of their actions, and far from concealing like criminals or as Biscarrat could have done, their murderous attempts, they often execute their designs in presence of numerous witnesses.

10th. In this instance there was even premeditation ; the accused had secretly prepared his weapon, and in arranging to murder George, was conscious of what he was about to do, and knew that he should kill him.

Do the insane act thus ? it will be asked me. Yes ; the insane of this class, those whose insanity is so isolated, are

ordinarily cunning, ingenious, adroit; they consider their preparations maturely, and often take the most minute precautions to secure success. *The means employed for the act prove nothing; it is the cause we must seek, the psychological and diseased agency which determined the commission of the act.*

From these considerations I am convinced, 1st. That Biscarrat has been and still is subject to decided hypochondria, a mental affection which may have supervened upon actual local or general disease. 2d. That the suffering he experiences arises chiefly from his deranged imagination. 3d. That his belief in persecution is a manifestation of monomania. 4th. That the homicide which he committed was the result of an irresistible impulse, the consequence of a fixed idea which enslaved his free will, and prevented him from appreciating the entire criminality of the act. Such are the conclusions which I have been led to draw from my examination of the prisoner.

But there being a possibility of simulation—though little disposed myself to admit such a supposition—I desired to avail myself of any information calculated to enlighten my judgment and remove any doubts on the subject. Consequently I requested permission to examine the antecedent facts relating to Biscarrat, contained in the record of the judicial proceedings, as is recommended by the late Dr. Marc, distinguished for his experience and skill in these cases. (See his work on Insanity considered in its relation to Medical Jurisprudence.)

In examining the records of the court which the Judge permitted me to consult, far from discovering any facts inconsistent with opinions I had already formed, I found several circumstances concurring to strengthen my conviction. Indeed since the prisoner's return from Africa, several persons have observed his singularity; they have found him depressed and more taciturn than formerly, and some witnesses without perceiving in him any marked indications of insanity, testified that he had changed in character and no

longer appeared like the same man. One witness is more explicit; he states that Biscarrat sometimes spoke to him of persecutions which he experienced, of drugs mingled with his wine, and of vomitings caused by them. But the most important testimony is the letter addressed to the Judge by the King's prosecutor for Avignon, to whom Biscarrat had complained. This magistrate writes that several months since, this man came and complained to him of having numerous enemies and persecutors, and that, observing in him exaltation and incoherence of ideas, he considered these pretended accusations as the result of intellectual derangement.

It is true the *majority of witnesses assert that they had never observed the least symptom of insanity in Biscarrat*; but these assertions do not astonish us at all, for the prisoner has always been rather reserved, and had but few friends to whom he would have ventured to disclose his griefs. It is one characteristic of this class of monomaniacs, to remain a long time concentrated in themselves, and not communicate the diseased prejudices of their minds to any one. Those who had business relations with him would not consider him deranged, as he spoke to no one of his enemies, while all his actions and conversation, disconnected from this subject, were perfectly rational and still remain so. He visited the King's prosecutor at Avignon because his patience was exhausted, and he looked upon this magistrate as a man who could render him justice.

The other articles of prosecution have afforded me no important fact which he had not himself already related to me. The replies to the interrogatories of the judge are for the most part similar to those which I have obtained; he has never sought to deny the crime, and, scarcely disturbed by what he had just done, he was as explicit in the first as in subsequent examinations. A last fact which we ought to specify, as proved by the inquest, is the absence of any ill will against George, or of any business transaction between them; in a word, the entire want of all motive to convince us of any criminality in this homicide.

We persist then in the conclusion that Biscarrat in assassinating George Faudrin, obeyed a fixed idea, an insane impulse arising from the delirium of his mind; that he is a monomaniac deprived of free will, whose judgment is essentially impaired, although at the moment of the act he was conscious of what he was about to do, and had prepared the means with calmness and premeditation. But I feel it my duty to assert that this man is a dangerous monomaniac, and if justice does not punish him as a criminal, his rigid seclusion in a lunatic asylum appears to me indispensable for the public safety.

SIGNED,

AUBANEL.

Marseilles, January 20th 1844.

The grand jury having transferred the case to the circuit court of the Department of "Bouches-du-Rhone," the accused appeared there on the 8th March 1844.

In the court room he appeared much as we found him in the prisons at Marseilles. He related the details of the crime charged against him, with calmness and precision, denying nothing, and without attempting to extenuate his guilt by pretended ignorance of what he was doing in committing the murder. He admits that he had a decided intention to kill George, and although he thought the act a criminal one, was unable to resist the desire of avenging himself on a man whom he believed to have severely wronged him. He spoke of the persecutions which he had suffered since his residence in Africa; related his history as he told it to us, and invariably asserted that his victim must have been one of those who had sworn his ruin. In closing his deposition he added, "I am now before the court; these gentlemen will judge whether I have done right or wrong in avenging myself."

Several circumstances worthy of attention were remarked in the course of his examination; his firm persuasion of the existence of enemies who persecuted him, the precision of his replies, the apparently perfect integrity of his intelligence, the tranquility of his mind and his unremitting efforts to repel every imputation of insanity.

Being summoned as a witness of experience (expert) to give a verbal opinion on the mental condition of the accused, I first presented only the facts recorded in my report; but at the request of the President I appended explanations of several questions, which he submitted to me and which were of greater or less importance.

1st. "Consider this calmness, said he; observe the preciseness of his replies, has this man the appearance of an insane person?"

This question required no hesitation in replying; all medical attendants on the insane know that tranquility is not inconsistent with insanity, and that an apparent mental quietude is even a symptom common to the majority of melancholics whose insanity is very isolated. The most dangerous maniacs are not those who scream, sing, and break; but those who, under the treacherous guise of silence, meditate upon the sinister designs conceived by their diseased imaginations. Biscarrat's insanity consisting only in the belief that he was the victim of a conspiracy, and depending entirely upon a train of ideas springing from imaginary persecutions, is it astonishing that on other points his judgment should be fully preserved, and that he should speak and reason, save on his insane prejudices, like an individual perfectly sane? The apparent reason, which this class of insane persons always retain, especially in the early course of their disease, is a settled fact in science, the result of the conscientious researches and observations of our distinguished predecessors.

The insane of former days, confined in asylums, or rather in prisons and dungeons, being constantly furious and noisy from the ill treatment to which they were subjected, the community have become accustomed to regard as insane those only who attract attention by their turbulence or impetuosity.

Visitors are universally surprised on entering the modern asylums where new customs have been introduced, to witness the good order which prevails; the quiet and neatness

of the dormitories; the absence of chains and all severe seclusion; the dining rooms where patients take their meals together; and the workshops where they occupy themselves in various branches of industry. The insane generally, even those whose minds are a prey to numerous delusions, are often able to labor, and capable of submitting to judicious regulations. If this be the case with most insane persons, let us no longer accustom ourselves to regard screams and fury as indispensable attendants on this human infirmity, and we shall then better understand partial insanity, the delirium of monomania, which as we have said is often accompanied by all the appearances of reason.

Ques. 2d. "Insanity excludes all consciousness of evil-doing, whereas the accused knew that in killing this man he committed a wrong act; he is not then insane, since he possessed this consciousness and could have abstained from committing it."

This argument, more plausible than logical, others more able than I, have long since successfully confuted. It is not the act itself but the mental disturbance which preceded it, the motive which led the individual to the commission of the act, that should fix our attention. The mere act of killing does not, as has been asserted, constitute a criminal action. The crime lies in the motive which led to the shedding of blood. If the motive be void of reason; if the ideas which, exclusively engross Biscarrat be delusions, and if they have been the determining cause of the assassination, why not regard as resulting from a disordered mind, the action which is the consequence, the completion indispensable. The homicide I repeat of which this man is accused, is a secondary fact which should not occupy us exclusively; the principal fact for our consideration is the motive which preceded the crime and determined its execution; it is, in other words, that insane conviction which led him to discover enemies all around him. The accused, as we have seen, for a long time resisted the impulse which influenced him, and experienced numerous mental struggles.

But a moment arrives, as we observed in our report, when the diseased impulse proves strongest, and Biscarrat unfortunately allows himself to be hurried to the commission of the act which his brain directs. We see patients every day in our hospitals, who lament their own censurable improprieties, telling us they obeyed a blind impulse which controls them. These same facts are observed in instinctive homicidal insanity, as it is called. Now, if in certain cases the insane person yields to something, he knows not what, something which he can not even describe, we can conceive that much more should he who is a prey to exclusive ideas allow himself to be entirely controlled by them, and from inability to resist, should finally *obey* the evil propensities which they had engendered in his heart. Such ideas, it will be said are imaginary; the insane man who can still reason, should be able to guard against the criminal impulse which he receives from them. But these ideas, are in truth, neither imaginary nor insane except to us; the maniac believes in them as the most positive realities in the world; and in acting conformably to their dictates, he acts in the morbid sphere of his intelligence, with the same conviction, the same conscientiousness that influences the sane man in the various actions of his life.

Ques. 3. "The accused repels all imputation of insanity, he engages to prove the falsity of your testimony, he rejects any opinion which tends to prove him insane. Should he act thus?"

Answer. There are but few insane persons who admit their derangement. It is singular to see them accuse their companions in misfortune of insanity, while at the same time they discover no impropriety in their own unreasonable acts. Nothing then in my opinion better proves the cerebral derangement of Biscarrat, than his effort to repel the imputation of insanity. This alone excludes all design, all simulation on the part of the accused. He would not seek to defend himself from it if the complaints he makes were feigned, and he wished in that way to simulate insanity.

Furthermore, we have discovered no evidence of simulation in the course of our medico-legal investigations. Biscarrat was too deficient in education to understand the doctrines of monomania, and thus be capable of feigning partial insanity. Had he wished to pass himself off for a maniac, he would have committed extravagances of various kinds; he would *have done crazy things*—as is vulgarly said—like those who attempt to feign insanity.

We limit to the above, the numerous explanations which we have been called upon to give, at the request of the presiding officer of the court and by the requisition of the public prosecution; explanations with which we conjoined a relation of analogous facts gathered from the annals of science. But a final observation presented to us by the Attorney General is too serious not to arrest our attention for some moments. It is thus:

“ This man,” says this officer, “ if your opinion is admitted by the court, will be acquitted and confined as a maniac in a lunatic asylum. But if insanity be curable, and the resources of art should triumph over his disease, is it not to be feared in restoring him to society, that the same ideas recurring, he may again become a murderer ?”

This apprehension is a natural one, and I can easily conceive that it should awaken the anxiety of magistrates. I closed my report with these words: “ I feel it my duty to assert that Biscarrat is a dangerous monomaniac, and if justice does not punish him as a criminal, his rigid seclusion in a lunatic asylum appears to me indispensable for the public safety !” I might have added that this seclusion should be of long duration, that is, it should continue during the life of the individual. I informed the Attorney General that such was my opinion, and that should Biscarrat be entrusted to my care, I would never assume the moral responsibility of restoring him to liberty, however convinced I might be of his recovery. For myself, I would subject all insane homicides to the same conditions.

Legislation relating to the insane is silent on this point,

and it may seem at first glance, absolutely unjust and inhuman to condemn to perpetual detention, every man, who in a paroxysm of monomania, may have taken the life of a fellow creature. The insane man may in fact recover; he may again become quite rational, and in his lucid condition following recovery may realize and even deplore the fatal propensities which have involved him in wrong acts. Such cases occur often; and I readily conceive why physicians called to decide upon facts of this nature, hesitate for a long time before taking sides in the question whether such an insane homicide should, after his restoration to reason be continued in detention.

The law of 1838 says, that all insane persons shall cease to be supported from the time the physician shall announce their recovery. But as no distinction exists between the ordinary insane and the homicidal insane, it follows that if the physician shall declare his recovery, the latter, like the others, ought to be restored to liberty. The meaning of the law is not doubtful, and in the absence of other legislative restrictions, I do not believe that any criminal, acquitted by reason of insanity, can be detained in an insane hospital after recovery. This is a defect which public safety requires should be remedied.

As for myself, I have already said that I think the seclusion of the homicidal insane should be perpetual; and I shall expose this legislative deficiency by urging the support of such insane persons upon the authorities, in reports which may be required of me on this subject. I believe it is decided that a discharge may be granted after recovery, to an individual, who, in a paroxysm of acute mania or fury, may have killed another; for in that case, the murder is neither arranged or premeditated, the restoration is more lasting, and if the malady returns, it is ordinarily announced by premonitory symptoms, which admit of the necessary precautions being taken.

But the homicidal monomaniac is in an entirely different situation; the improvement is often only apparent; frequent-

ly no phenomenon announces the return of the insane ideas : their outbreak is almost always sudden ; the individual broods on his project in silence, and often strikes in the midst of a complete calm. The medical jurist performs an important duty to humanity in preserving the monomaniac from ignominy, and in rescuing him from the hand of the executioner : but the medical attendant of the insane would offend the sacred rights of society, in exposing it anew to their attacks by an untimely discharge. Every insane homicide, I repeat, should be confined for life in a lunatic asylum ; but it is desirable that legislation should speak on this matter ; in short, that it should relieve physicians of the serious responsibility which rests upon them in these cases. This leads us to speak briefly of the mode of secluding insane homicides.

There is found in several establishments a quarter called *the place of security*, where all dangerous patients are placed, and in which the most active surveillance is exercised. In the Bicetre, this quarter is isolated, and in front of it is an iron grating. There is an adjoining court for promenade, and twice the usual number of young and vigorous persons are in attendance night and day. The object of these precautions is to prevent any dangerous occurrences, and to guard against elopements, which might lead to painful consequences. But this special department does not exist in all institutions, and the dangerous patients become a source of embarrassment and peril in asylums when mingled promiscuously with others. The inconveniences which thus result are so apparent, that I believe it useless to specify them. Physicians of public asylums, who, like myself, have no place to confine the homicidal insane, must have many times observed how pernicious is this indiscriminate association.

There exists then a strong necessity, that asylums should contain a place of *security* ; the construction of which requires peculiar internal arrangements that must not be confounded with those for the simply excited class. But the homicidal insane being few in each institution, is it not to be

feared that this construction of which I speak, may appear both improper in view of the great expense it will impose on each asylum, and inexpedient, for the reason that these strong rooms will be required only for a very small number of individuals? Would it not be wiser policy to erect in France a central asylum, intermediate in some sort between a prison and the usual institutions, where the homicidal insane from all the departments could be admitted by order of the courts? This asylum should have a peculiar organization as relates to its internal police, it should employ medical attendants, and the patients should receive, as elsewhere, all the care which their situation requires. What a fruitful source of information for the medical jurist who might desire to occupy himself exclusively with the study of these destructive aberrations of man! What an advantage to the public asylums, to be relieved of this class of the insane, requiring precautions quite different from those which the usual regulations of a judicious management impose upon us! I commend this proposition to the consideration of my colleagues.

Returning to our subject we will remark in closing what relates to Biscarrat, that three physicians of the city of Aix, Doctors Gogrand, Arnaud, and Omer, were requested by the presiding officer of the court to examine the accused. All three decided on the existence of insanity, and their testimony corroborating my own in every particular, it is but just to acknowledge that the authority of these physicians influenced to a certain degree the decision of the jury. The acquittal of Biscarrat was unanimous, and the court ordered him to be placed at once in an insane asylum. Being a native of the department of Vaucluse, he was sent to that at Avignon.

ARTICLE III.

CASE OF DESTITUTION OF MORAL FEELINGS,

With singular Physical Peculiarities. By ELIZA W. FARNHAM; *Matron of the Mount Pleasant State Prison, Sing Sing, N. Y.*

J. S., a colored girl, about 18 years of age, was convicted at the Oswego Circuit in 1843, of Arson in the third degree, and sentenced to this prison for the term of two and a half years. About six months of this sentence had expired when I took charge of the prison, April, 1844.

Her anomalous character soon attracted my attention, and I found her properly classed with some eight or ten others as eminent for disorder and violence. Her name was on the tongue of both officers and convicts. The former spoke of her as one of those incorrigibles who were then keeping the institution in perpetual disorder; while the latter generally spoke of her with execrations, and sometimes with a fretful and impatient sort of pity.

On all hands I was informed that she was unconquerable; that she not unfrequently banished rest and quiet from the prison for 24 to 48 hours together; that her devices were inexhaustible—her perseverance unflagging—and her endurance incredible. When therefore, it became my duty to take the government of her seriously in hand, I felt the necessity of seizing upon the first development of the mischievous disposition, to make if possible, an impression upon her mind of a distinct and influencing character. I did not wait long for an opportunity, for notwithstanding the most vigilant attention, and the greatest patience on the part of the lady having immediate charge of her, she was reported to me as having wantonly violated one of our most wholesome regulations.

Having taken her to my office, I spoke to her plainly and thoroughly of the natural tendencies of her mind—the results to which if indulged, they would lead—the practicability of restraining them—that the design of her imprisonment was to teach her the *necessity* of this self-control—that I would explain to her then and at other times the *methods* of doing this, and otherwise aid her to this end, as her wishes and need might require. In short, I presented to her as striking a view of herself, and the destruction to which her course was tending, as I was able to do, and strove to impress her with the sincere sympathy and kind solicitude which I felt for her, and my hope that she might succeed in restraining herself so as yet to be useful and happy.

To these thoughts and feelings she seemed partially to respond; and indeed went to her room weeping, and protesting that she would on no account do wrong to one who treated her kindly—and that she would do her utmost to control her temper and love of mischief.

In a few days however she was reported again, for an offence trivial in itself but committed in such a manner as to manifest a determined disposition to set the laws of the Prison at defiance. Resolved to make a thorough experiment upon her, I again took her apart, and admonished her kindly as before, and urged the fact that if such means as these did not induce a reformation, she would ultimately compel me to adopt severe measures for the correction of her offences. I observed that the impression made by this second interview was much weaker than that produced by the first; and began to suspect what finally occurred, that I should be forced to adopt harsher measures and appeal to her fears before I should succeed in laying any restraint upon her propensity to misrule.

One evening, soon after this, accordingly I was requested to go into the prison, to attend to her again. It was near nine o'clock, and she was making a great noise, disturbing the quiet and comfort of all the inmates. I caused her to be taken to the outer ward, and when there enquired the rea-

son of her conduct. She replied that she was suffering from the tooth-ache and could not keep still. Suspecting that she feigned this excuse, I desired her to show me the tooth affected. Whereupon she laughed, concealing her face, and writhing to contortion her whole person. She was very reluctant to do what I desired; and did not until twice commanded imperatively. She then opened her mouth which she said was painful. It was entirely sound, as were all her teeth free from spot or defect of any kind; as well as from all nervous excitation, I however gravely asked her how long it had ached; and she again concealed her face and evidently enjoyed a hearty laugh. At length however she replied that it began to ache after going to her room.

Having detained her about ten minutes with these and like inquiries, I told her that having, without apparent effort been comfortable and quiet that length of time, I did not doubt her ability to continue so after she should go to her cell, that I knew her tooth did not ache and that at the first outcry after entering her cell I should take immediate measures to procure silence. After representing to her the extreme cruelty of keeping her fellow prisoners awake, and that if I should resort to severe measures to prevent it, she would be indebted to herself alone for the sufferings which might ensue, I sent her away and returned to my rooms. A few minutes afterward however she again broke out into the most frightful howlings and imprecations; and returning I had the gag and straight jacket applied. These were not completely effective. The gag in particular was somewhat defective and allowed her to articulate some words even, and by no means prevented from uttering her diabolical yells. Soon she succeeded in stripping herself of both and became more noisy and fiendish than ever, and thus the night passed, she making incredible efforts to be troublesome, and every body else in the building annoyed and surprised at her mischief and malignity.

The next morning she was less noisy, but far from being as silent and decorous as the rules and comfort of the prison

required, I therefore directed her to be put on bread and water until I should deem a change advisable. And thus fed I retained her in solitary confinement twenty one days. At the end of this time she was permitted to take her cell again and her seat among her fellow prisoners. But scarcely four weeks had passed before a similar scene was enacted, and followed by ten days solitary confinement. As before, so now, she was visited daily and conversed with in regard to her conduct in every manner most likely to persuade her to a better course. But she had been released only eight or ten days when she again became refractory and was again plied with the straight jacket and gag.

On this occasion I had procured a straight jacket of improved construction; and yet she succeeded in escaping from it, and it seemed a mystery to me how this was done; and I had it more firmly replaced and laying her prostrate upon her wooden bedstead had a cord wound around it and herself from head to foot and tightly fastened. This was done by a strong—able bodied man and I thought skillfully done; and yet she freed herself from these restraints in little time. Again the gag and jacket were put on, and she lashed down to her bunk as before. I now determined to have the progress of her next effort at victory, witnessed.

It appeared that no sooner left than she commenced a series of *serpent-like* contortions and continued them until she had wound herself quite out of the ropes and released herself from gag and jacket. I was the more struck with this statement as I myself had noticed in all her movements, actions or marked resemblance to those of that reptile. Her skin also was spotted like a common species of snake, and her pulse, even in health was so small as scarcely to be perceptible, and her flesh cold.

These facts in her physiology, I ought to add, were so distinctly marked as to strike the attention of every one acquainted with her; so much as to be a subject of frequent comment among her fellow prisoners; and were always recognized by the officers of the institution.

Her powers of endurance passed belief. On the occasion last referred to, we succeeded after several trials, in securing her in such manner that despite her struggles the gag and jacket were kept on 36 consecutive hours ; and this without food, and after nearly 24 hours of previous confinement and of such violent efforts to extricate herself as I have described, and notwithstanding repeated proffers to liberate her if she would submit.

During this seige and before her submission, I was not a little disheartened and at a loss what next to do. The prison furnished no proper facilities for treating such a case. I had at that time no ward detached from the main building where I could confine her ; no way, in short, to procure submission, but by a straight forward contest, in which thus far, she had the most decided advantage, and seemed almost miraculously endowed to persevere in it.

At the end of the time last named, she had again by her remarkable efforts freed herself ; but was far from being either exhausted or subdued. For no sooner had she laid aside the jacket and gag, than she recommenced the noise apparently as fresh as at first. Painful as it was therefore, I had no recourse but to replace the instruments of restraint and about thirty hours more were spent by her in that condition ; she now appeared somewhat fatigued—not exhausted—but a little softened. I therefore took off the jacket and gag, and kept her still in a dark cell ten days on a diet of mere bread and water. She was then removed to the outer-ward which was then fortunately completed and there kept about three months, most of the time on the bread and water diet.

For the first time she now exhibited something like a subdued spirit. Long confinement and abstinence had reduced her physical energies ; and she came out comparatively tame. I never again had occasion to resort to anything but solitary confinement. Into this she would go quietly and remain silent enough to escape more rigorous measures. But

more than half the remainder of her term was spent in solitary confinement. When let out she would go on tolerably awhile—but with continually increasing difficulty, until I would be compelled again to seclude her from her companions. Her perversity in fact, never flagged, and her physical endurance and willfulness were never subdued—her fiendishness never checked even, with anything like an abiding controlling restraint for a single day during the years that she remained under my charge, and although moral suasion which it was within our power to reach, was sedulously used in her behalf, yet when she left her lonely cell for the world again, I fully believe that her whole nature was as obdurate as possible. Apparently a spiteful snake in human form !

In truth with many of the characteristics of a cold blooded animal—such as torbid circulation, cold surface &c. she was also utterly restless. She never seemed to require or enjoy repose. And yet, though, capable of the highest degree of physical action and apparently supplied with a really wonderful amount of nervous stimulant, such was her love of mischief that she would manage by false motions to accomplish less in a day than some others of half her powers did in half that time.

She was a most wonderful liar in word as well as deed. In the former she was if possible more artistical than in the latter. The most astonishing fabrications were the spontaneous product of her mind. They were put together in such a manner and made to bear such a relation to known circumstances, and related with such gravity and form that those who heard them could scarcely do less than give them credence.

With all this perverseness she possessed quick perceptions, good reflective capacity, and a large share of ideality, marvellousness and imitation. She was wholly uneducated, not even knowing the alphabet. She had much love of paintings and drawings, and sketched with spirit, taste, and considerable correctness. But no human kindness had she :

nothing human indeed, but her form—an idiosyncrasy of her race.

From all the study which I was able to bestow on her case I became clearly convinced that by far the greater portion of her violence and resistance were irresistible, a species of insanity indeed arising from some congenital cause. Whether the very striking physical peculiarities which I have named were any indication of this I leave for others to determine. I may add that she left the Prison on the first of April last friendless and destitute except of the small pittance with which the law permitted her to be furnished. A lamentable case, and one of many illustrating the inhumanity and indifference of the law to the welfare of those who fall under its penalties.

ARTICLE IV.

JOAN OF ARC.

Translated from the French of Calmeil. BY M. M. BAGG,
M. D., Utica.

About the year 1410, there was born in a hamlet of ancient Lorraine, a poor, but noble hearted girl, whose destiny has remained unique in history; it was Joan of Arc, who then drew the first breath of life. In 1431, Joan of Arc expired at the stake, less as an expiation for her glory, than to satisfy the opinions of her judges.

The grave of Charles VI., into which he had descended after more than thirty years of distressing madness, was yet fresh. The moment was not far distant in which Charles VII., who received his kingdom from the hands of the maid, should die of hunger, oppressed by mournful thoughts, a prey to feelings of sombre distrust akin to panophobia. The tyranny, at times mingled with extravagance, of that

fierce sovereign, we had almost said of that monomaniac who bears the name of Louis XI., was near at hand. The history of Charles VI., the sad end of Charles VII., the eccentric and strange conduct of Louis XI., will serve to show that to be the possessor of a crown,—to be the issue of royal blood, will not always suffice to save from the loss of reason, or shield from that law of nature which reflects upon the child the diseases of the parent. The example of the Maid demonstrates on the other hand, that by the aid of a commanding character, by the heroism of genius, one may accomplish great things in yielding to the impulse, to the inspiration of true delirium.

Was Joan of Arc then insane ; does her career, do her actions present the proof of a derangement of her mental faculties ? Can we easily persuade those who have once felt the admiration which attaches itself to her exploits, that this heroine,—whose glance is piercing as lightning, whose judgment is so correct, whose will so firm, its execution so prompt, whose courage so dreaded, whose response so eloquent and noble, whose views so profound and so wise, whose counsels so useful to her king and country, had no longer the entire possession of sober reason ? Joan of Arc was the victim of a transport of theomania. Fortunately for her reputation, and her glory, this strange condition of the nervous apparatus, which has made us believe in the existence of a sixth sense, operated by inflaming her military ardor, by imparting to her manners an air of power almost unheard of, by keeping up a sort of illumination of the whole understanding, rather than by falsifying the combinations of her mind, and the rectitude of her judgment.

Joan of Arc, as we are told by all the historians, was early distinguished for her passion for contemplation and melancholy, for her sincere and ardent love of devotion. When hardly past the period of infancy, although always good and simple-hearted, she was often observed thoughtful and abstracted in the midst even of the dances, and other gaieties into which of a Sunday, she was led by her com-

panions. If she chanced, like the other girls, to gather flowers as she roamed the forest, in place of decking her own person, her sole idea was to carry them to the village and adorn the image of the virgin or some holy personage. But the inclinations of another sex were already revealed in this strong and original nature. Joan, as she grew older, seemed to take pleasure in the management of horses, and in the performance of the rudest labors. At all times, the story of the contests and troubles of the country, which then formed a topic of discourse with the villagers, appeared to move her strongly; frequent visions, possibly secret ecstasies favored no doubt by the continued absence of all menstrual discharge, sufficed to fix the destiny of the Maid.

From the age of thirteen years, the little Romée, as Joan of Arc was called from the name of her mother in the valley of Vaneouleurs; from the age of thirteen, the little Romée had experienced frequent hallucinations of seeing and of hearing; luminous streaks dazzled her sight at midday; unknown voices often resounded in her ears when she believed herself in the most perfect solitude. At a later period, she thought herself visited by Archangel Michael, by the Angel Gabriel, by Saint Catherine and Saint Margaret. Especially did she figure to herself these two Saints, to whom she had vowed a peculiar devotion, whose images she perpetually adorned with flowers, as present with her in the depth of the forests, and there assisting her by their counsels. It was the constant presence of these sensible apparitions, as Joan assures us, which finally urged her to her adventurous enterprises. "It is remarkable," says a biographer, "that Joan of Arc has never changed as to the reality of her apparitions; the severities of prison, the hope of softening her executioners, the threats of being delivered to the stake, nothing could wring from her a recantation. She ever sustained that the Saints had frequently, and still did appear to her, that they spoke to her, in fine, that she saw them not with the eyes of her imagination but with her bodily eyes, that she had never acted but by their advice,

had never said anything, had undertaken nothing of importance without their order." The Maid was too truthful to deceive, too ignorant withal to forge such inventions. I have then had reason for declaring that she was forced on by a kind of sensorial madness.

Apparently the Angel Gabriel, St. Michael, St. Margeret, St. Catherine, and many other happy beings whom she thought she saw or heard, had quitted the bosom of God only to come to warm the enthusiasm of this young peasant girl. Joan of Arc while hearing *her voices* (for so she called them.) enjoining upon her to gain France, continually repeating to her, go seek the dauphin, and that she should be the means of raising the siege of Orleans, was then assuredly, like all hallucinated individuals, the dupe of the fascination of her senses and her brain; but for this once it happened, that in taking the errors of the imagination and of the judgment for celestial favors, a kingdom was saved, a glorious name established.

The recital of the lofty deeds of the Maid would be out of place in a work like this. More than one eloquent pen has been exercised upon this moving theme as yet by no means exhausted. History, unsatisfactory as it is upon the subject of hallucinations, will always abundantly testify that it was to the sway of these hallucinations over her resolves that Joan was indebted for her principal triumphs. It is *my Lord*, replied she to Beaudrimont whom she sought to convince of the truth of her mission, it is the king of heaven who has ordained me to deliver Orleans. What was her answer to the theologians to whom she had begun to affirm that *her voices* ordered her in the name of God to deliver that same city, and who solicited a miraculous sign of her power? "In my God, I have not come to Portiers to show signs: the sign which has been given me to prove that I am sent of God, is to cause the siege of Orleans to be raised: let me have gens d' arms. as few as you please, and I will go."

The first thing she does in approaching the English army

is to write to its generals ; that by the command of God the king of heaven, they must render up the keys of all the good cities they had taken in France. “ The *voices* of her holy protectresses had enjoined upon her,” declared she, “ to undertake nothing before making such a summons.” The ceremony of the consecration of Charles VII., is scarcely terminated at Rheims when we hear the Maid crying out : “ Would to God my Creator, I could now depart, throw up arms, and go serve my parents tending their sheep with my sister and brothers who would be so rejoiced to see me.” The voices of Joan had further instructed her as we have often said, that the orders of God would be executed in so far as she was concerned, as soon as the dauphin had been crowned. It is sufficiently evident, that like all theomaniacs, like a host of other visionaries, she determines only from what she imagines she sees and hears. The success of her arms will never prove that she exhibited sound reasoning in yielding credence to her own visions. A person hallucinated may in truth have the grandest views in the mind ; but the circumstance which forces us to consider him diseased, is that he perceives what does not exist, and that he firmly believes his own ideas are instilled into his ears by beings other than himself. Such is the pathological case of Joan of Arc.

It certainly does not enter into my intentions to justify the cruelty of English policy, and to deny that fear, hatred, and more especially the spirit of vengeance contributed much to render the enemies of the Maid wholly implacable ; but I ought to say further, in order to render testimony to the truth, that Joan of Arc without ceasing to belong to private life, would have been nevertheless exposed to perish at the stake, and we conceive, that this admitted, the judges who condemned her to the most cruel punishment, ought not to have hesitated to find her guilty, after having heard her confessions, and listened to the recapitulation of the wonders she had performed, having first predicted them in advance. We have not forgotten

what we have said of the theological doctrines of that epoch. All the judges or most of them must have firmly believed, in England as well as in France, that Joan was in truth, often leagued with supernatural beings, and that the miraculous success of her enterprises could be attributed only to the assistance of these powerful protectors. Now it was natural to ask whether she was herself deceived, or if she deceived designedly in declaring that saints and angels aided her with their counsels and their encouragements, and further, there was inducement to examine whether the infernal spirits had not put themselves at her service, in order to assist her in exterminating the English armies. No one doubted in 1431, that devils could eagerly apply themselves in certain circumstances, and by means of certain conditions, to the accomplishment of such a task. How many precautions had there not been taken on the side of France to assure themselves that the Maid was not addicted to magic, when there was a question of arming her.

In the first place it was required that the ecclesiastics should repair to Vancouleurs to procure information as to her habits, her manner of life, her religious practice. She was interrogated as to the form of the personages who presented themselves habitually to her regard; she was secretly watched, day and night, to obtain assurance that she was not given up in secret to a commerce with fallen spirits, and as it was supposed that Satan always begins by deflowering the persons of the sex who are devoted to his worship, Joan was visited by matrons deputed to make sure she was still a virgin. It is then very evident that the king, the court, the higher clergy, the army, the country, had at first feared lest the Maid was a soreeress, and this charge once established there would have been no hesitation in her country to immolate her as a heretic: thus the law required; thus unhappily the justice of the times smote with its sword the hallucinated and the visionary. Is it then astonishing that the enemies of Joan should have preferred to believe that it was *wicked spirits* who had raised up against them

this extraordinary woman ! Having once adopted this fatal opinion, it is clear that she could not expect from them any indulgence, and that she must be treated as an abominable creature. If the blood of the Maid was shed by unworthy hands, we must then ascribe it to that cruel *theory* which had overlooked certain lesions of the understanding, and which seems to have been adopted only for the purpose of legalizing millions of judicial murders.

ARTICLE V.

IMBECILITY OF MIND SUPERVENING IN YOUNG PEOPLE.

By DR. CONNOLLY, of *Hanwell Lunatic Asylum*.

In many such cases, there has existed some congenital defect, very little observed in early life, but which becomes declared as youth advances. This is especially the case when girls are the subject of the infirmity. Not being called upon for much intellectual exertion, their great deficiency is for a long time scarcely suspected. They have capacity enough to become skilful in needlework ; they go through the routine of school lessons creditably, and sometimes show some skill in drawing, and become accomplished mechanical musicians. But when they arrive at an age in which the affections are expected to be active, and the judgment capable of exercise, they manifest an indifference to their relatives, or an indolence, or apathy, or evident want of power to think and act for themselves. They pursue their occupations in an irregular and desultory manner, neglect exercise, acquire odd, nervous habits, become negligent in dress and behavior, are capricious and irritable, and are found to require constant superintendence. In male subjects, the defect is probably earlier suspected ; they exhibit

a partial cleverness as boys, but with some waywardness or other peculiarity; and as they grow up, they are remarkable for obstinacy. When they reach adult age, the inequality or disproportion in the mental faculties becomes very perceptible. They can make certain acquisitions of knowledge, even to a considerable extent, and utterly fail in attempts of a different kind; they are perhaps expert calculators, or have a retentive verbal memory, or become proficient in the practical part of music, but seldom acquire accurate scientific information, and can not apply continuously to anything. If the circumstances of the individual place him above the necessity of regular exertion, he is only looked upon as eccentric, and he perhaps evinces a shrewd apprehension of the advantages of property, and the value of money. If exposed to misfortune or any agitating circumstances, the mind generally becomes deranged. If placed in various professional situations, such young men leave one pursuit for another, and for a time appearing only unsettled, are at length found to feel no interest in any pursuit. If at college, they will go on making classical acquisitions, but show an utter indifference to engaging in any occupation or profession for which their education was intended to prepare them. Moroseness, irregularity of habits, indolence and negligence, become more and more perceptible; they are easily alienated from their friends, and form unaccountable attachments to strangers. They quit the university in disgust, repudiate divinity, medicine, and law, prove unfit for holding commissions in the army or navy, become suspicious, entertain delusions, and it is seen that they are entirely of unsound mind. Although they have an evident distrust of themselves, and are timid and irresolute, and have often a suspicion of their own morbid state, or a dread of insanity, they are jealous of interference, impatient of being watched or advised, fiercely resist attempts to control them, and sometimes become dangerous to those relatives who exert the most anxious care for their protection. I became acquainted with many such cases in a year, and

they constitute a proportion of the cases in every asylum : their treatment is important, for their ultimate character and fate entirely depend upon it.

There are several cases in which a degree of imbecility of mind is always shown when the bodily strength of young persons is impaired. The brain falls into a condition of debility without insanity. To a certain extent, varieties of cerebral energy constantly accompany the variations of bodily health and the object of all care, both as regards the sane and insane, and all the gradations between them, is to regulate both body and mind in such a way as to ensure to each individual the extent of cerebral power of which his organization is capable. Any debilitating cause may bring on a temporary or permanent imbecility in young persons of delicate constitution and feeble organization ; neglect of exercise, or over exertion, or too low a diet. When the health improves in consequence of the removal of such causes, the mind becomes stronger, and the patient talks, writes, and acts rationally. In young women in a very feeble state of health, the faculties are so languidly exerted as to require continual urging, which, at the same time they scarcely bear with impunity. The patient can resolve upon nothing, can scarcely read a page of a book with attention, writes a few lines of a letter sensibly, and the rest foolishly, repeating the words, or re-writing the lines. The following lines, addressed to me by a lady whose mind was in this state, illustrates this peculiarity very unexpectedly, and shows also the tendency in such a state of mind to the rising up of various delusions :—

“ My dear Sir—Hearing from Mrs. —, how kindly you express yourself to her for my welfare, I profit by her permission to write to thank you for your kindness in so doing. I am sure it does credit to your benevolence to be so kind to one who can, at least at present, so little remunerate you : but a kindness rendered, is a thing to be remembered ; and I take the opportunity of saying how glad I shall be if at any future time I can return it. Perhaps you have heard

that I spent the winter of thirty-nine at —, with a lady named —. I was under the care also of a doctor, named Dr. —, whom I have no doubt you are acquainted with. He was very kind to me, and visited me daily for some time. He is a ghost exhumed, as it is called, and is no other than King Charles the First; they say he is also Milton, the famous poet of that time; and he is also possessed of a higher name than that, being in one of his bodies Samuel Rogers, the poet of Italy, and the gentlest and best of creatures. Yes, I had the honor and the pleasure divine of sitting at the feet of my Saviour in one of his mildest and most endearing forms; and, I say it without shame, I felt as though I reposed in his protecting embrace. Surely, my dear sir, such was an approach to heaven different from what falls to our lot here. I would add more, but I am tired, and must only subscribe myself, &c. &c. &c.”

In all these cases, there is a constant progress downward. Good days occur, in which the patient's energies seem almost restored; but the unfavorable progress may generally be observed from year to year, and at length from month to month. In the remissions, among other proof of the temporary restoration of mental power, the delusions, which have commonly sprung up in the weaker state, become fainter or disappear; but they re-appear when the mental weakness becomes again more manifest. The delusions hang on the slightest circumstances; as the name of the patient, for instance, or his features, or an accidental introduction, which often gives rise to the delusion in his mind that he is of great descent, or that he is entitled to large possessions, or that he is about to be married. In the general weakness of the brain, there soon appears a want of regulating power over the impressions made by the senses, or over the ideas conveyed by the application of the attention, or over the various propensities and sentiments. Certain portions of the brain and nervous system, seem to acquire undue or fitful energy, and to delude the judgment. The sensations become morbid, and either excessive or de-

praved. Particular studies or undertakings are unreasonably pursued, and wild opinions or theories cherished. Religious excitement or depression often follows; or the fear of poverty or of poison; or foolish attachments and unreasonable antipathies. This form of malady may exist, therefore, in persons of very opposite character; in the virtuous and conscientious, or in the vicious and shameless. It is sometimes the explanation of afflictions carried to a foolish excess, and sometimes of resentments carried to severity or cruelty.

Such a state of the brain may ensue on a bodily illness, especially after an attack of fever, in convalescence from which, before the strength was regained, I have known various delusions prevail for a time; and the same debility of the brain, accidentally produced, and temporarily existing or more permanently, which is unequal to combat with delusions, may permit the undue license of the propensities, or the irregular exercise of the affections. And not only has youthful waywardness often this origin, but the peculiar foibles which too often damage the character in more advanced life may flow from the same source; the temper is uncontrolled, the passions are unbridled, and the resulting eccentricities are humiliating or disgraceful.—*London Lancet.*

ARTICLE VI.

CASE OF INTERMITTENT MENTAL DISORDER

of the Tertian Type, with double Consciousness. By DAVID SKAE, M. D., *Fellow of the Royal College of Surgeons, &c.* (*From the Northern Journal of Medicine.*)

The following case is interesting, as affording an illustration of an extremely rare form of mental disorder, that in which it assumes a periodic or intermittent character. I am acquainted with only one case of a similar character, which

was mentioned to me by the late Dr. Abercrombie ; the particular features of the case I have not been able to learn, but they are probably known to several members of the profession in Edinburgh, as the individual affected himself occupied a prominent position in the medical profession. This much I have learned regarding his case, that he was affected periodically,—I believe, on every alternate day,—or at least the regularity of the remission or intermission was such that his family were able to anticipate, by calculation, the days on which he would be well, and those on which he would be ill, and to arrange their social and domestic engagements accordingly. On the intermediate days, he was perfectly qualified for the discharge of his several duties ; on the other days, he was totally disqualified for social intercourse or the ordinary business of life.

The subject of the following remarks exactly resembles the individual referred to in the particulars enumerated. He is an unmarried gentleman, in the prime of life, connected with the legal profession, of a leuco-phlegmatic temperament, regular in his habits, which have always been retired, and extremely temperate in his mode of life. His complaint commenced with the usual symptoms of dyspepsia—it then gradually passed into hypochondriacism—and ultimately into its present form, a state bordering between hypochondriasis and mental alienation.

The dyspeptic symptoms became a subject of complaint and solicitude to the patient about ten or twelve years ago. They appeared to have had their origin partly in habits of over-walking before dinner, so as to produce considerable exhaustion, and partly in habits of sitting up to a late hour engaged in reading or in business. The symptoms gradually increased in severity and obstinacy, it being found quite impossible to induce the patient to break through the habits which he had acquired, or to alter in the least the quantity or quality of the diet to which he had been accustomed from his earliest youth.

To the usual dyspeptic symptoms there gradually succeed-

ed a train of morbid feelings, and ultimately of illusions founded upon them. The distress occasioned by flatulent distension of the stomach, and the painful feelings in different parts of the body, which are its usual concomitants, led the patient to consult many medical men, and use large quantities of medicine, which, as he still persisted in the habits in which his complaints originated, and the diet by which they were excited, rather aggravated than abated the evil. The fugitive pains and uneasy feelings experienced in different parts of the body were spoken of as sufferings of a mysterious and unparalleled kind; they were at one time believed to be wind circulating through the veins, and at another, the whole system was imagined to be charged with water. While under the influence of these impressions, the patient, day after day, would sit for many hours in the water-closet, believing that the water was constantly discharging itself; and at another time, he continued spitting incessantly for many weeks, under the impression that his whole frame was becoming converted into saliva.

Feelings of gloom and despondency were at the same time developed:—the most trifling errors of the past were magnified into crimes of unpardonable magnitude, and the future was contemplated with the utmost dread. He commenced a system of reading the Scriptures, psalms, and paraphrases, with great zeal and rapidity; this soon grew into a system of rapidly scanning the pages, and incessantly turning over the leaves, and he persuaded himself that he read the whole Bible through, and all the metrical psalms, once or twice daily. He now sat up the greater part of every night, and lay in bed during the day; and when he went to bed, he carefully surrounded his person, from head to foot, with Bibles and Psalm-books.

Under the influence of the bodily distress and mental despondency from which he suffered, he not unfrequently spoke of drowning himself, or of throwing himself over a window, and on several occasions begged earnestly that he might have his razors. A natural timidity of disposition, and a prevail.

ing conscientiousness, prevented this tendency from displaying itself with any seriousness or determination of purpose.

From an early period in the history of this case, it was observed that the symptoms displayed an aggravation every alternate day. This gradually became more and more marked; and for the last eighteen months the symptoms above described have become distinctly periodic. On each alternate day, the patient is affected in the manner just described, and will neither eat, sleep, nor walk, but continues incessantly turning the leaves of a Bible, and complaining piteously of his misery. On the intermediate days, he is, comparatively speaking, quite well, enters into the domestic duties of his family, eats heartily, walks out, transacts business, assures every one he is quite well, and appears to entertain no apprehension of a return of his complaints.

What is chiefly remarkable and interesting in the present features of the case, is the sort of double existence which the individual appears to have. On those days on which he is affected with his malady, he appears to have no remembrance whatever of the previous or of any former day on which he was comparatively well, nor of any of the engagements of those days;—he cannot tell whether he was out, nor what he did, nor whom he saw, nor any transaction in which he was occupied. Neither does he anticipate any amendment on the succeeding day, but contemplates the future with unmitigated despondency. On the intermediate days, on the other hand, he asserts he is quite well, denies that he has any complaints, or at least evades any reference to them; appears satisfied that he was as well the previous day as he then is, asserts that he was out, and that he has no particular complaints. On that day he transacts business, takes food and exercise, and appears in every respect rational and free from any illusions or despondency; anticipates no return of illness, and persists in making engagements for the next day for the transaction of business, although reminded and assured that he will be unfit for attending to

them. On those days he distinctly remembers the transactions of previous days on which he was well, but appears to have little or no recollection of the occurrences of the days on which he was ill. He appears, in short, to have a double consciousness—a sort of twofold existence—one half of which he spends in the rational enjoyment of life and discharge of its duties; and the other, in a state of hopeless hypochondriacism, amounting almost to complete mental aberration.

An endless variety of remedies have been used in the treatment of this case, and among others, those which are believed to be useful in periodic affections, but without marked benefit. The patient has obtained considerable advantage from change of scene and exercise in the open air. But the friends by whom he is surrounded, have not sufficient control over him to carry out those regulations as to diet, exercise, habits, and employment, which should form the most essential parts of the treatment; and circumstances have hitherto prevented his being placed under more efficient control.

ARTICLE VII.

CASE OF MENTAL EXCITEMENT ALLAYED BY MUSIC.

From the Illinois and Indiana Medical and Surgical Journal.

Mr. S——, a young man 17 years of age, of a strongly marked nervous temperament, and rather delicate constitution, had a severe attack of remittent fever attended with cerebral excitement, and followed by nervousness and general debility.

During convalescence, being fond of books, he commenced reading some poetical work, with which he became so much interested, as to continue its perusal six or eight hours, with

little or no intermission. Nervous irritability and general febrile excitement, were, as might have been expected, almost the immediate consequences of this imprudent mental effort, and in a few hours after, a state of delirium, with symptoms very similar in every respect to mania a potu, rendered the case truly alarming.

The symptoms indicated, as it seemed, the prompt use of narcotics. Morphine was therefore given in doses gradually increased, till at the end of 48 hours, 3 gr. at a time, with strong laudanum injections, had been administered. This treatment seeming to have little or no effect, was abandoned and other means, such as baths, counter irritants, stimulants, &c. &c., resorted to, with but slight amelioration of the alarming symptoms.

The patient had now continued in this state three days and nights, without sleep, and with little or no food. Pulse much of the time 120. Countenance anxious and sunken, presenting every appearance in fact, of approaching final prostration.

Of the means above mentioned, the administration of brandy, in often repeated and large doses, seemed to act most favorably and effectually. Under its use the pulse came down to about 100. The patient also became more quiet, and manifested a slight disposition to sleep.

At this time, it was suggested by the father, that his son had always manifested a remarkable fondness for music, and that when a child, sleep had often been produced by it.

A violin player was accordingly sent for, and the effect of his art tested upon the patient, with the most remarkable and immediate favorable effects. The nervous excitement began to abate at the sound of the fiddle, and in a very short time, the patient was in a sound sleep, from which he awoke in an hour or two much refreshed and nearly rational.

By continuing the brandy, and when nervous excitement began to manifest itself, an occasional quietus from the fiddle, this singular state of mental excitement was, in a few days, entirely and permanently subdued.

W. B. H.

ARTICLE VIII.

THE HISTORY OF HYPOCHONDRIACS.

From Crichton's Inquiry into the nature and origin of Mental Derangement.

The progress of hypochondriasis is slow, and insidious. Long before any alienation of reason takes place, a number of symptoms, evincing a deranged state of bodily health, occur; and if these are alleviated, or removed in time, no delusion follows: from which it appears that the disease is not primarily seated in the brain. The viscera of the abdomen appear to be the most common source of this melancholy disorder, as appears from its history. It is by no means easy to discover which of them is chiefly in fault, in any particular case; far less can we discover what the peculiar nature of that faulty state is. Most of the symptoms indicate a disordered state of stomach and intestines; but the functions of these organs are affected by such a multiplicity of morbid causes, and in such a variety of ways, that this only increases the obscurity that surrounds us in our inquiry. The person is for many years troubled with flatulency, irregularity in the alvine discharge, and faulty digestion. Some have acidity in the stomach, others have a feeling here which makes them imagine the food to be converted into an oily or rancid kind of fluid. Such patients generally inform their medical attendant, that the contents of their stomach give them the idea of a pot of fat, boiling, or fermenting. The air which is evolved in the stomach produces great distention of that organ, and this distention is always accompanied by an uneasy feeling, and sense of anxiety. The patients are, for the most part, of a costive habit; now and then they are seized with a sudden diarrhœa. It is, however, seldom critical, or serviceable. It

exhausts the strength of the patient, leaves him low and dejected, and is frequently accompanied and followed by irregular spasmodic contractions of the muscles of the abdomen, which MANDEVILLE makes his patient, MISOMEDOM, describe as "tensions, snatchings, thumpings, and pulsations in the belly."

Hypochondriacs are sometimes affected with a bilious diarrhœa. They are very subject to the hæmorrhoids, from which they often lose great quantities of blood. The flatulency with which they are now and then greatly tormented, is at times disengaged from the ill-digested food; at other moments it seems to be secreted from the inner surface of the stomach itself. That which affects the intestines produces borborygmi, colic pains, and frequently, occasions a number of curious sympathetic affections, such as slight convulsions, and subsultus tendinum, especially of the abdominal muscles. These circumstances are often the sources from which the diseased perceptions of the patient arise. The noise which the air makes in the intestines, and the subsultus tendinum of the muscles of the abdomen, give birth to the idea that some living animal is within them, or that they are possessed of evil spirits. PLATERUS, vol. i. p. 43, relates the case of a young physician, who firmly believed he had living frogs within him. I myself knew a female hypochondriac who believed she had a whole regiment of soldiers within her; and THOMAS BARTHOLINI, in his *Hist. Anat. Rar.* mentions the case of a student of divinity, who mistook the noise of flatulency with which he was troubled, for an evil spirit who infested him.

Hypochondriacs often void a wheyish, or milky-white colored urine, which always announces a great weakness and disorder in the chylopoetic viscera. At other times they make great quantities of a pale-colored, and limpid urine. This generally occurs upon any agitation of mind, or hurry of spirits. Cold sweats, which alternate with flushes of heat, especially in the face and hands; the globus hystericus, and fainting; dizziness, deafness, tinnitus aurium, and sleepless

nights, are frequently met with in the advanced stages of the disorder. The patient generally feels a much more oppressive sensation of weakness and fatigue than is natural considering the muscular strength he is capable of exerting. Certain symptoms of debility, which in another person would hardly produce any disagreeable effect, for instance, sudden distention of the stomach, slight palpitation, or colic, instantly occasion all the alarming feelings of fear and apprehension, and these are accompanied with a degree of anxiety which can not be described.

That some people are more disposed to hypochondriasis than others, is a fact which is proved by daily experience. It appears that the principal seat of the predisposition is to be sought for, not only in weak organs of digestion, but also in a preternatural nervous sensibility ; for we often meet with cases of dyspepsia, and disordered stomach and bowels, which have continued with a patient for many years, and yet no real hypochondriasis follows. I know several people who have labored upward of twenty years under stomachic complaints of various kinds, and who notwithstanding, have never had any hypochondriacal symptoms.

These facts give rise to the conjecture that there must be other diseased actions going forward in hypochondriacs, than those which occur in the viscera of the abdomen ; and this conjecture is confirmed by a great number of phenomena which are constantly to be observed in such people. They have many painful feelings in parts where no disease apparently exists, and they have many diseased perceptions which command their belief, and greatly add to the general sum of their misery.

A number of the most distressing feelings which hypochondriacs complain of, are often external pains, seated immediately under the skin, and in parts which, when examined, appear to be in a sound state. Sometimes the pain is in the middle of one or two of the ribs, sometimes in the middle of the leg, thigh, or arm, sometimes in the back, and also in various parts of the head.

These painful feelings are generally transmitted from impressions in the stomach and intestines. But their being transmitted in such an unnatural way, proves a very disordered state of the nerves. They are most frequent when the patient is troubled with indigestion, flatulency, costiveness, or colic ; and what is very remarkable, the external pain is often increased by pressure. I have at present, a gentleman under my care, who is also attended by my friend, Mr. LYNN, who suffers exceedingly from these false pains. If the finger is pressed upon the part, it generally brings on spasms in the organs of respiration, and occasions so much agony, as to make him scream aloud ; after the pressure is taken away the pain ceases. These pains are constantly shifting their place, and often wander over half of the patient's body in the course of a day.

The mental character of hypochondriasis consists principally in great dejection of spirits, inability of attending to worldly affairs, a constant anxiety about their own health, and an unremitting attention to every new sensation. After a certain time, which is longer or shorter, according to a great variety of circumstances, diseased perceptions suddenly arise. These either relate to the state of the patient's body, or mind, or else to their property, or, lastly, to certain people, or various external objects.

To attempt an enumeration of all the extravagant ideas which enter into the mind of such people, would be fruitless, since they are as various as every unnatural combination of natural ideas can be. Some who belong to the first class, think their extremities and posteriors are made of glass, others, that their legs are soft as wax ; some think they have no heart, others that they have no soul, others fancy they are dead, and others that they are changed to monsters ; the pains of poverty, the persecution of enemies, the effects of secret vengeance, and of calumny, are all common ideas with hypochondriacs, especially if there be a little mixture of true melancholy with it, which is often the case.

It appears to me that very little good, in regard to practice, is likely to result from confining our observations to

the nature of the erroneous ideas which infest the minds of such people, except, inasmuch as some of them, now and then, throw a little light on the first cause of the disease.

In order to make this assertion intelligible, it is necessary to observe, that, although hypochondriasis may be justly said to arise from a disordered state of the viscera of the abdomen, yet it is also often brought on by affections of the mind, such as deep and long continued grief, and melancholy. These mental affections produce hypochondriasis by creating a disorder in the stomach and intestines, and in the nervous system; so that in every instance it arises either directly or indirectly from this source. According as it happens in one or other of these ways, the disease assumes a slight variation of mental character; but as this is merely accidental, it makes no essential difference in regard to the real nature of the complaint.

When hypochondriasis arises primarily from diseased viscera, the erroneous ideas which present themselves to the mind generally concern their own frame; but when it has primarily arisen from melancholia, then the morbid ideas are for the most part unnatural, or at least unreasonable fancies either concerning other people, or their own worldly affairs: for the passions which give birth to and accompany melancholy, are commonly the most prevalent in their mind. When melancholy is described, which can not be until mental pain and grief shall first have been treated of, this observation will then appear in a more striking point of view.

Nothing can be more interesting to a physician who is endowed with only a moderate share of the spirit of observation, than the progress of this complaint in a number of patients, especially in regard to its effects on the mind. They always struggle, more or less, in the beginning, with the lowness and dejection which afflict them: and it is not until many a severe contest has taken place between their natural good sense, and the involuntary suggestions which arise from the obscure and painful feelings of their diseased nerves, that a firm belief in the reality of such thoughts

gains a full conquest over their judgment. A firm belief in any perception never takes place until it has acquired a certain degree of force ; and as all impressions which arise from the viscera of the abdomen are naturally obscure, we see the reason why these must continue for a great length of time, or be often repeated before they can withdraw a person's attention from the ordinary impressions of external objects, which are clear and distinct, and before they acquire such a degree of vividness as to destroy the operations of reason.

We meet every day with hypochondriacs, in whom the disease is just beginning to be formed, and who being possessed with the remains of a good understanding, seem unwilling to tell, even to their medical friends, the singular and often melancholy thoughts with which they are tormented. They acknowledge them to be unreasonable, and yet insist on it they can not help believing in them. A very curious display of this kind of struggle, between the habitudes of reason, and the approach of delirium, is to be met with in the diary of an hypochondriac ; various extracts from which were sent to the editors of the *Psychological Magazine*, and are published in the 8th vol. part ii. p. 2, of their work. Some of these are so remarkable, that it is hoped they will not prove uninteresting to the reader.

“On the 14th of November, the idea that some person intended to kill me, sprang up suddenly and involuntarily in my mind, and yet, I must confess, there was no reason why I should have harbored this thought, for I am convinced no one ever formed such a cruel design against me. People who had a stick in their hands, I looked on as murderers. As I was walking out of the town, a countryman happened to follow me, and I was instantly filled with the greatest apprehension, and stood still to let him pass. I asked the fellow in a threatening voice, and with a view of intimidating him from his purpose, what was the name of the town before us. The man answered my question, and walked on, and I found great relief, because he was no longer behind me.

“In the evening I observed some water in the glass out of which I commonly drink, and I instantly believed it was poisoned. I therefore washed it carefully out, and yet I knew at the same time, that I myself had left the water in it.

“18th Nov. The effects of the nuptial embrace on my mind, gradually grow more singular, insupportable, and dangerous. It is not that I find myself weakened by it, on the contrary, I always feel myself, at first, lighter, more cheerful, and better disposed for scientific inquiry. I also observe, that at such times I have much happier and wittier thoughts than at any other; but alas! this state of mind and body does not continue long. For such moments of connubial tenderness I afterwards pay dearly, by long-lived days of mental inquietude. I am then dreadfully out of humor, and believe that all mankind have conspired to murder me. I think I am deprived of my office, that I am doomed to die for hunger, and to add to all this, I am tormented with horrid doubts concerning futurity, and these thoughts persecute me like furies. Those whom I was wont to love most, I now hate: I avoid my best friends, and my dear wife appears to me a much worse kind of woman than she really is.

“I can not describe the exertion it requires to conquer, in society, the aversion I feel to my fellow creatures; and to prevent my ill humor from breaking out against the most innocent people. When it really does so, I spare no one: I am sorry for it afterwards, but then I am too proud to acknowledge my error.

“I find myself so enraged on seeing a stupid, vacant countenance, that I have an almost irresistible inclination to box the person's ears to whom it belongs; the refraining from it is a severe effort.

“20th Nov. A boy with a face like a satyr met me, and occasioned me the greatest uneasiness. Although he did nothing to displease me, I was forced to go to him, and tell him that I was sure he would die on the gallows.

" 23d Nov. My sensibility is often extreme, and then my best friends become insupportable to me. To their expressions of regard I am either purposely cold, or else I answer them by rude and offensive speeches. I can seldom explain to myself the reason of this too great sensibility. If two people whisper each other in my presence, I grow uneasy, and lose all command of mind, because I think they are speaking ill of me ; and I often assume a satirical manner in company, in order to frighten them. Anxiety, dreadful anxiety, seizes me if a person overlooks my hand at cards, or if a person sits down beside me when I am playing the harpsichord, &c."

'This history proves, in a very convincing manner, the truth of the observation, that the person often struggles, as it were, with the disease of his mind, until it at last gains such an ascendancy over him as totally to overthrow his reason. Nor is this to be wondered at, for as soon as the faculty of restraining one's thoughts, and of attending to the comparisons which the power of reason employs, is greatly weakened, the suggestions which are excited in the mind by the diseased feelings, must necessarily be believed in.

The circumstance which appears the most unaccountable to people who have not thought deeply on the subject, is the fact, that the source of the illusion generally lies in the abdomen. Some light may be thrown on this at present, but it is probable that it can only be rendered perfectly clear by an attentive perusal of the succeeding parts of the work, in which many analogous facts are explained.

Most of the objects which surround us have been examined by several of our senses ; we have compared the various sensations they have yielded, and these, therefore, become associated in our mind, so that if any external body thus examined, be again presented to only one of our senses, the idea of all its various qualities is recalled, and we necessarily believe in their reality. The sources of almost all our perceptions, while we are in health, lie in external objects ; for the nerves of the external senses are the only ones of

our whole frame which convey clear impressions to the intellectual part. Hence we acquire a natural habit of ascribing all strong impressions to some external cause. In cases, therefore, where the cause of the sensation can not be examined, a false judgment may easily arise. The languor and pain, and various uneasy sensations which a hypochondriac feels, naturally withdraw his attention from surrounding objects, and as the exercise of his judgment is weakened by the same circumstances, he does not examine the unreasonable ideas with accuracy, when they are first presented to his mind. Painful feelings are associated with melancholy thoughts; and new and uncommon feelings, upon the same principle, are ascribed to strange and uncommon causes. The weakness, therefore, which a hypochondriac feels in his limbs, makes him imagine they are unable to support him; but if they can not do so, he concludes they must bend or break: the idea of fragility, or flexibility, however, is often derived from such substances as wax, and glass, and he therefore believes that his limbs are made of some kind of similar materials.

“A painter of considerable reputation in his art, imagined that all his bones were become so soft and pliant that they must necessarily bend like wax, if he attempted to walk, or if any hard body was struck against them. In conformity with the fears which such a notion inspired, he kept his bed during the whole winter, imagining that if he arose, his legs would be compressed by his own weight into a lump like clay, or wax.” *Tulpius*. (Obs. Med. Lib. i. cap. 18.)

“A baker, of Ferrara, believed he was made of butter, and on that account would not approach the oven lest he should melt.” *Marcus Donatus*. (Hist. Med. Rar. Lib. ii. cap. 1.)

Dejection of mind, and melancholy, beget fear and apprehension, and the emotion of these passions being associated with horrid thoughts, the fancy is crowded with pictures of impending danger, for the feelings he experiences are exactly similar to those he has formerly felt from fear

or terror. As to the causes which induce him to think that the danger is threatened by one person, or by some persons rather than by others; or which make him imagine that it arises from a supposed ruined state of his fortune, rather than from any other source, they are often of such a trifling nature as to escape common observation; a look, an unguarded expression, over-strained, or officious attention to his wants, inattention and disregard of his wants, a change in the mode in which his business is conducted, &c. are all sufficient to give birth to such conceits, while he is affected with languor, weakness, and diseased feelings.

The singular notions which hypochondriacs entertain, may now and then be eradicated from their mind by means of a little art; but there is seldom any real good to be derived from this, except the disease be at the same time cured; for if diseased impressions continue to arise in the mind from the disordered viscera, other illusive notions will spring up as soon as one set is destroyed.

“The wife of one Solomon Galmus, imagined there was a living monster within her. Of this conceit she was cured by the cunning and dexterity of her physician. But she soon afterwards conceived another notion which was not to be removed with such facility. She thought she had been dead, but that God had sent her back to the world without a heart, for he had kept it in heaven. On this account she was extremely unhappy, and more miserable than any of God’s creatures.” *Tulpius*. (Obs. Med. Lib. 1. cap. 19.)

In other cases the diseased notions are so deeply rooted, that the greatest address is necessary to disengage them from it; for if it be done in such a manner as brings no conviction to the patient, that he is really cured of his imaginary malady, the effect is generally of the worst kind. A person, “of the name of Vicentinus, believed he was of such an enormous size that he could not go through the door of his apartment. His physician gave orders that he should be forcibly led through it, which was done accordingly, but not without a fatal effect, for Vicentinus cried out as he was

forced along, that the flesh was torn from his bones, and that his limbs were broken off, of which terrible impression he died in a few days, accusing those who conducted him of being his murderers." *Marcus Donatus*. (Hist. Med. Rar. Lib. ii. cap. 1.)

ARTICLE IX.

FANATICAL INSANITY.

From Arnold's Observations on Insanity.

Enthusiastic, or fanatical insanity, is an ill-founded notion of the uncommon favor, and communications of the Deity; sometimes accompanied with unremitting fervors of zeal, gratitude, or devotion; sometimes with absurd, extravagant, or violent conduct; and sometimes with extraordinary, and incredible, expectations, of divine manifestation, and interference: and, though in many cases purely notional, is exceedingly disposed to acquire ideal symptoms.

We cannot read the history of the irregular and turbulent conduct, or of the groundless and absurd expectations, of most fanatics, without concluding, that while some were merely designing, and wicked, others, who were more honest, and serious, were actually influenced either by a temporary, or by a permanent insanity: and it will appear the less wonderful that so many should become insane, at the same time, by a kind of epidemical contagion, when we reflect on the influence of example, and of any favorite and popular notion, in exciting the wildest, and most outrageous, extravagances, of a misguided mob; when we consider, how apt the brain is to be affected by a constant attention of the mind to one object; how liable such attention is to be excited when the object is of a religious nature; and how much the propensity, and danger, is increased, if it be contempla-

ted, as religious objects, when they have gained the ascendant of the mind, are extremely apt to be, with emotion and ardor.

This variety of pathetic insanity, as has already been observed, is peculiarly disposed to become maniacal; and is productive of every form of enthusiastic raptures, extatic reveries, glorious visions, and divine revelations. Passing over the history of the first Anabaptists, who in the time of LUTHER made wild work in Germany; and of the first Quakers, whose fanaticism made no small stir in England; and of many other instances of epidemic enthusiasm, which were probably fruitful in this sort of insanity; I shall relate a few single examples, and some cases of a more private nature, as specimens of this variety.

JOHN KELSEY went to Constantinople upon no less a design than that of converting the Grand Signior. He preached at the corner of one of the streets of that city, with all the vehemence of a fanatic; but unfortunately preaching in his native English, which was probably the only language of which he had any knowledge, he was disappointed in his expectation of being understood; but was treated with that humanity which his state of mind obviously demanded, and safely lodged in an hospital for lunatics.

DANIEL, OLIVER CROMWELL's porter, whose brain was supposed to be turned by plodding in mystical books of divinity, was treated with the same humanity, and confined for many years in Bedlam; from one of the windows of which he used frequently to preach, chiefly to female audiences, who would often sit for many hours under his window, very busy with their bibles, and turning to the quotations, with great signs of devotion.

ARTHRINGTON, COPPINGER, and HACKET, three enthusiasts, in QUEEN ELIZABETH's time, met with less gentle treatment; the latter of them was hanged, drawn, and quartered, the second died raving mad, and the third, recovering from his fanaticism, and insanity, was pardoned. They had been accused of being guilty of a conspiracy against the Queen.

—“On Friday the 15th of July, Coppinger having sent for Arthington out of his bed, declared to him that he had had a revelation, which assured him that he was prophet of mercy, and Arthington prophet of judgment; that Hacket was king of Europe, and that they were to go before him, and separate the sheep from the goats. Arthington the more readily credited this because he found a mighty burning in himself, which he interpreted a commencement of the angelic nature.”—“Coppinger magnified Hacket as the holiest man that had ever lived, except Christ:—a little after he was apprehended, he ran absolutely distracted, and never recovered his senses, but obstinately refusing all nourishment, died of hunger the day after Hacket was executed.”

THOMAS VENNER, and his associates, were treated with no less severity.—“Venner was reputed a man of sense and religion. before his understanding was bewildered with enthusiasm. He was so strongly possessed with the notions of the millenarians, or the fifth monarchy men, that he strongly expected that Christ was coming to reign upon earth, and that all human government, except that of the saints, was presently to cease. He looked upon Cromwell, and Charles II. as usurpers upon Christ's dominion, and persuaded his weak brethren, that it was their duty to rise and seize upon the kingdom in his name. Accordingly a rabble of them, with Venner at their head, assembled in the streets, and proclaimed King Jesus. They were attacked by a party of the militia, whom they resolutely engaged; as many of them believed themselves to be invulnerable. They were at length overpowered by numbers, and their leader, with twelve of his followers, was executed in January, 1660-1. They affirmed to the last, that if they had been deceived, the Lord himself was their deceiver.”

“Mr. JONV MASON, minister of Water-Stratford, near Buckingham, was a man of great simplicity of behaviour, of the most unaffected piety, and of learning and abilities far above the common level, till he was bewildered by the mysteries of Calvinism, and infatuated with millenary no-

tions. This calm and grave enthusiast was as firmly persuaded as he was of his own existence, and as strongly persuaded others, that he was the Elias appointed to proclaim the approach of Christ, who was speedily to begin the millennium, and fix his throne at Water-Stratford. Crowds of people assembled at this place, who were fully convinced that this great æra would presently commence ; and especially after Mason had in the most solemn manner, affirmed to his sister and several other persons, that, as he lay on his bed, he saw Christ in all his majesty. Never was there a scene of more frantic joy, expressed by singing, fiddling, dancing, and all the wildness of enthusiastic gestures and rapturous vociferation, than was, for some time, seen at Stratford ; where a mixed multitude assembled to hail the approach of King Jesus. Every vagabond and village-fiddler that could be procured, bore a part in the rude concert at this tumultuous jubilee. Mason was observed to speak rationally on every subject that had no relation to his wild notions of religion. He died in 1695, soon after he fancied that he had seen his Saviour, fully convinced of the reality of the vision and of his own divine mission."

We have an instance of this sort of insanity in the singular and tragical history of the family of the Dutartres, who were all so infatuated as to fancy that they were the only family upon earth who had the knowledge of the true God, and whom he vouchsafed to instruct, either by the immediate impulses of his spirit, or by signs and tokens from heaven ;—and that God had revealed to them in the plainest manner, that the wickedness of man was again so great in the world, that, as in the days of Noah, he was determined to destroy all men from the face of it, except this one family, whom he would save for raising up a godly seed upon earth. This infatuation led some of them, with the approbation and aid of the rest, to commit incest and murder ; and to suffer that death which was the consequence, by the hand of justice, (if there could be justice in so punishing poor deluded madmen,) with the utmost cheerfulness, and even exulta-

tion, in the firm belief of their own divine inspiration, and that they should prove to the world the truth of their pretensions, by actually rising again on the third day."

[As a suitable appendage to the foregoing, we subjoin the following account of the deplorable results of insanity, ignorance and fanaticism, exhibited by some of the inhabitants of Kent, England.]

AN INSANE RELIGIOUS IMPOSTOR.

JOHN NICOLLS THOMS.

In the summer of 1838, the people of Great Britain, were startled by the intelligence of a remarkable disturbance in Kent, caused by the assumption of divine power by a madman named John Nicolls Thoms.

This religious impostor was the son of a small farmer and maltster at St. Columb, in Cornwall. He appears to have entered life as cellarman to a wine merchant in Truro. Succeeding to his master's business he conducted it for three or four years. when his warehouse was destroyed by fire and he received £3000 in compensation from an insurance company. Since then, during more than ten years, he had been in no settled occupation. In the year 1833 he appeared as a candidate successively for the representation of Canterbury and East Kent, taking the title of Sir William Percy Honeywood Courtenay, knight of Malta and king of Jerusalem, and farther representing himself as the owner by birthright of several estates in Kent.

His fine person and manners, and the eloquent appeals he made to popular feeling, secured him a certain degree of favor, but were not sufficient to gain for an obscure adventurer a preferment usually reserved for persons possessing local importance and undoubted fortune. Though baffled in

this object, he continued to address the populace as their peculiar friend, and kept up a certain degree of influence among them. He is supposed to have connected himself also with a number of persons engaged in the contraband trade, as, in July, 1833, he made an appearance in a court of law on behalf of the crew of a smuggling vessel, when he conducted himself in such a way as to incur a charge of perjury. He was consequently condemned to transportation for seven years, but, on a showing of his insanity, was committed to permanent confinement in a lunatic asylum, from which he was discharged a few months before his death on a supposition that he might safely be permitted to mingle once more in society.

Thoms now resumed his intercourse with the populace whose opinion of him was probably rather elevated than depressed by his having suffered from his friendship for the smugglers. He repeated his old stories of being a man of high birth, and entitled to some of the finest estates in Kent. He sided with them in their dislike of the new regulations, for the poor, and led them to expect that whatever he should recover of his birthright should be as much for their interest as his own. There were two or three persons of substance who were so far deluded by him as to lend him considerable sums of money. Latterly, pretensions of a more mysterious nature mingled in the ravings of this madman; and he induced a general belief among the ignorant peasantry around Canterbury that he was either the Saviour of mankind sent anew upon earth, or a being of the same order, and commissioned for similar purposes.

One of his followers, when asked, after his death, how he could put faith in such a man, answered in language of the following tenor: "Oh, sir, he could turn any one that once listened to him whatever way he liked, and make them believe what he pleased. He had a tongue which a poor man could not get over, and a learned man could not gain-say, although standing before him. He puzzled all the lawyers in Canterbury, and they confessed that he knew more

of law than all put together. You could not always understand what he said, but when you did, it was beautiful, and wonderful, and powerful, just like his eyes; and then his voice was so sweet! And he was such a grand gentleman, and sometimes latterly such an awful man, and looked so terrible if any one ventured to oppose him, that he carried all before him. Then, again he was so charitable! While he had a shilling in his pocket, a poor man should never want. And then such expectations as he had, and which nobody could deny! He had papers to prove himself to be either the heir or right possessor of Powderham Castle, and Evington, and Nash Court, and Chilham Castle, and all the estates of the families of the Courtenays, the Percies, and Honeywoods, and of Sir Edward Hales, and Sir Thomas Hindlay, more than I can tell of. And there was Mr. —— of Boughton, who lent him £200 on his title deeds, and the waiter of the —— Hotel, in Canterbury, who lent him £73, besides other respectable people throughout the county who let him have as much money on his estates as he pleased, and have kept up a subscription for him ever since he was sent to jail in 1833 about the smugglers he befriended. And at the same time it was well known that he need not have gone to prison without he liked, for the very ladies would have rescued him, only he forbade them, and the law should be fulfilled. I myself saw them kissing his hands and his clothes in hundreds that day; and there was one woman that could not reach him with a glass of cordial gin; she threw it into his mouth, and blessed him, and bade him keep a bold heart, and he should yet be free, and king of Canterbury!"

It is farther to be observed that the aspect of the man was imposing. His height approached six feet. His features were regular and beautiful—a broad fair forehead, aquiline nose, small well-cut mouth, and full rounded chin. The only defect of his person was a somewhat short neck; but his shoulders were broad, and he possessed uncommon personal strength. Some curious significations of the en-

thusiasm he had excited were afterward observed in the shape of scribblings on the walls of a barn. On the left side of the door were the following sentences. "If you new he was on earth, your harts Wod turn;" "But dont Wate to late:" "They how R." On the right side were the following:—"O that great day of gudgement is close at hand." "It now peps in the dor every man according to his works;" Our rites and liberties We Will have."

On Monday, the 28th of May, 1838, the frenzy of Thoms and his followers seems to have reached its height. With twenty or thirty persons, in a kind of military order, he went about for three days, among the farm-houses in Boughton, Littingbourne, Boulton, and other villages in the vicinity of Canterbury, receiving and paying for refreshment. One woman sent her son to him with a "mother's blessing," as to join in some great and laudable work. He proclaimed a great meeting for the ensuing Sunday, which he said was to be a "glorious, but bloody day." At one of the places where he ordered provisions for his followers, it was in these words: "Feed my sheep." To convince his disciples of his divine commission, he is said to have pointed his pistol to the stars, and told them that he make them fall from their spheres. He then fired at some star, and his pistol, having been rammed down with tow steeped in oil, and sprinkled over with steel filings, produced, on being fired, certain bright sparkles of light, which he said were falling stars. On another occasion he went away from his followers with a man named Wills, and two others of the rioters, saying to them, "Do you stay here while I go yonder," pointing to a bean stack, "and strike the bloody blow." When they arrived at the stack, to which they marched with a flag, the flagbearer laid his flag on the ground, and knelt down to pray. The other then put in, it is said, a lighted match, but Thoms seized it, and forbade it to burn, and the fire was not kindled. This, on their return to the company, was announced as a miracle.

On Wednesday evening he stopped at the farm-house of

Bossenden, when the farmer, finding that his men were seduced by the impostor from their duty, sent for constables to have them apprehended. Two brothers named Mears and another man accordingly went next morning, but on their approach Thoms shot Nicholas Mears dead with a pistol, and aimed a blow at his brother with a dagger; whereupon the two survivors fled. At an early hour he was abroad with his followers, to the number of about forty, in Bossenden or Bleanwoods, which were to be the scene of the great demonstration on Sunday. The following is a description of the appearance and doings of the fanatics at this place. "Thoms undertook to administer the sacrament in bread and water to the deluded men who followed him. He told them, on this occasion, as he did on many others, that there was great oppression in the land, and indeed throughout the world, but that if they would follow him, he would lead them on to glory. He depicted the gentry as great oppressors, threatened to deprive them of their estates, and talked of partitioning these into farms of forty or fifty acres, among those who followed him. He told them he had come to earth on a cloud, and that on a cloud he should some day be removed from them; that neither bullets nor weapons could injure him or them, if they had but faith in him as their Saviour; and that if ten thousand soldiers came against him they would either turn to their side, or fall dead at his command.

"At the end of his harangue, Alexander Foad, whose jaw was afterward shot off by the military, knelt down and worshipped him; so did another named Brankford. Foad then asked Thoms whether he should follow him in the body, or go home and follow him in heart. To this Thoms replied, "Follow me in the body." Foad then sprang on his feet in an ecstacy of joy, and with a voice of great exultation exclaimed, "Oh be joyful!—Oh, be joyful! The Saviour has accepted me. Go on—go on; till I drop I'll follow thee!" Brankford also was accepted as a follower, and exhibited the same enthusiastic fervor. At this time his denuncia-

tions against those who should desert him were terrific. Fire would come down from Heaven and consume them in this world, and in the next eternal damnation was to be their doom. His eye gleamed like a bright coal while he was scattering about these awful menaces. The eyewitness was convinced that at that moment Thoms would have shot any man dead who had ventured to quit his company. After this mockery of religion was completed, a woodcutter went to Thoms, shook hands with him, and asked him if it was true that he had shot the constable. 'Yes,' replied Thoms, coolly, 'I did shoot the vagabond, and I have eaten a hearty breakfast since. I was only executing upon him the justice of Heaven, in virtue of the power which God has given me.'

The two repulsed constables had immediately proceeded to Fairhaven, for the purpose of procuring fresh warrants and the necessary assistance. A considerable party of magistrates and other individuals now advanced to the scene of murder, and about mid-day, (Thursday, May 31.) approached Thoms's party at a place called the Ozier-bed, where the Rev. Mr. Handley, the clergyman of the parish, and a magistrate, used every exertion to induce the deluded men to surrender themselves—but in vain. Thoms defied the assailants, and fired at Mr. Handley, who then deemed it necessary to obtain military aid, before attempting farther proceedings. A detachment of the 35th regiment, consisting of a hundred men, was brought from Canterbury, under the command of Major Armstrong. At the approach of the military, Thoms and his men took up a position in Bossenden Wood, between two roads. Maj. Armstrong divided his men into two bodies of equal numbers, that the wood might be penetrated from both these roads at once, so as to enclose the rioters: the one party he took command of himself, and the other was placed under the charge of a young lieutenant named Bennett. The magistrates who accompanied the party gave orders to take Thoms, dead or alive, and as many of his men as possible.

The two parties then advanced into the wood by opposite paths, and soon came within sight of each other, close to the place where the fanatics were posted. A magistrate in Armstrong's party endeavored to address the rioters, and induce them to surrender; but while he was speaking, the unfortunate Bennett had rushed upon his fate. He had advanced, attended by a single private, probably for the purpose of calling upon the insurgents to submit, when the madman who led them advanced to meet him, and Major Armstrong had just time to exclaim, "Bennett, fall back," when Thoms fired a pistol at him within a few yards of his body. Bennett had apprehended his danger, and had his sword raised to defend himself from the approaching maniac; a momentary collision did take place between him and his slayer; but the shot had lodged with fatal effect in his side, and he fell from his horse a dead man. Thoms fought for a few seconds with others of the assailants, but was prostrated by a soldier attending Mr. Bennett, who sent a ball through his brain. The military then poured in a general discharge of firearms on the followers of the impostor, of whom nine were killed, and others severely wounded, one so much that he expired afterward. A charge was made upon the remainder, by the surviving officer, and they were speedily overpowered and taken into custody.

A reporter of the *Morning Chronicle* newspaper, who was immediately after on the spot where the tragedy was acted, gave the following striking account of the local feeling on the occasion: "The excitement which prevails here in Bolton exceeds anything I ever beheld. It was evident upon listening to the observations of the peasantry, especially of females, that the men who have been shot are regarded by them as martyrs, while their leader was considered, and is venerated, as a species of divinity. The rumor among them is, "that he is to rise again on Sunday." Incredible as it may appear, I have been assured of this as a positive fact with respect to the utter folly and madness of the lower orders here.

A more convincing proof of the fanaticism that prevails cannot be afforded than the fact that a woman was apprehended, who was discovered washing the face of Thoms, and endeavoring to pour water between his lips. Upon being interrogated she declared that she had that day followed him for more than half a mile with a pail of water, and her reason for it was, that he had desired her, if he should happen to be killed, *to put some water between his lips, and he would rise again in a month.* One of the prisoners, who had received a slight wound, told the commander that he and the other men who were with Thoms would have attacked two thousand soldiers, as *they were persuaded by him that they could not be shot,* and it was under this impression that they were determined upon fighting."

Another local observer reports: "Such is the veneration in which numbers have held Thoms, that various sums of money have been offered to obtain a lock of his hair, and a fragment of the blood stained shirt in which he died. The women, with whom he was a prodigious favorite, seek these relics with the greatest avidity, and are described as receiving them with the most enthusiastic devotion."

Two of the rioters were tried at Maidstone, on the charge of being principals with Thoms, in the murder of Nicholas Mears, and found guilty. Eight were tried on the ensuing day, charged with the murder of Lieutenant Bennett; they pleaded guilty, and received the appropriate sentence. It was, however, thought proper that capital punishment should not be inflicted on these men, seeing that they had been acting under infatuation.

ARTICLE X.

INTERESTING CASES OF INSANITY,

With remarks—from WIGAN on the Duality of the Mind.

One of the most common effects of incipient insanity (arising either from disordered action of the brain or from the commencement of change in its structure,) is a transition from the habitual affection for certain persons, into positive hatred of them, often of the most intense description. If the cause of this change be temporary—that is, disordered *action*—the effect subsides in a few months, and the individual is restored to mental health; but if produced by an alteration taking place in the *structure* of the brain, it generally ends in permanent insanity or confirmed imbecility. The cases are very few where the commencement of disorganization has either subsided spontaneously, or the disease has been cured or materially controlled by medical means.

Is there any man of mature age, nay, of any age, who is not conscious of repeated changes of sentiment during his past life? Has he not at one time condemned and repudiated feelings and opinions, which at another period he had held with complacency, or perhaps defended with obstinacy? Then, if he feel that his own mind has changed again and again, is he quite certain that his present conviction will last for the remainder of his life, and that he may not, from further experience, or from having looked at the same things from a different point of view, or from a physical change in himself, be induced to regard his present opinions as fallacious, like those which he has already abandoned? It is an unsatisfactory reflection, but a wise one, to consider our existing convictions as liable to error, like those which have preceded them; we thus avoid the dogmatism which at once offends the self-love of others, and makes them re-

sist the consideration of our arguments, and we promote the reciprocal forbearance which forms the bond and blessing of society. When we reflect that a slight excess or deficiency of blood in a certain part of the brain—a slight excess or deficiency of vibration in a certain bundle of nervous fibres—a slight excess or deficiency in the quantity of phosphate of lime, uric acid, or ammonia, in the blood, shall make the same man at one time religious, moral, continent, and placable, and at another, irascible, unreasonable, licentious, and irreligious; that a blow on the head shall change a man of piety into a blasphemer, shall make an affectionate mother put to death her children, a tender husband destroy his wife; shall derange all the habits, feelings, sentiments, and convictions of one who is yet considered by his fellow-creatures to be entirely master of his own actions. When these things are taken into consideration, along with the fact, that there is every possible gradation between this state and complete responsibility, we shall be inclined to practice to its fullest extent the charity inculcated by Christ, and forgive the offender seventy times seven times, rather than risk the infliction of an unjust punishment.

It has been said that the only *perfect mind* is God himself. We know so little of the mighty maze of Creation, that there may exist beings as much superior to ourselves as we are to the lowest of the zoophytes. Between our degree of intellect and perfection, the space is infinitely greater than between man and the molusca; and the inhabitants of some of the myriads of worlds which surround us, may possess a degree of intelligence which we are utterly unable to conceive. To them it may be given to know the mysterious connection between the soul and the corporeal organs through which it is compelled to manifest its emotions; to comprehend why, for example, a spicula of bone should change love into hatred: but with such frail and imperfect beings as ourselves, it is only by the belief in a Revelation that these abtruse contemplations can be restrained within boundaries where alone they can produce a result. Happy

the man who, either from early tuition or the natural structure of his mind, can rest on that for a solution of all difficulties. A full, unhesitating confidence in that which he has been taught—that is to say, *faith*—is the greatest of all blessings. The mightiest intellect that was ever conferred by the Creator, and that intellect cultivated to the highest perfection, can only lead its possessor astray, when he attempts to penetrate by the aid of reason alone, through the moral wilderness which surrounds him. The man is happier who, in the faith of that which he has been taught, sits down at the threshold, and refuses to enter on the unprofitable investigation.

Even unbelievers can not but envy the superior progress made in attainable knowledge by those who have resolutely shut up the path that leads to nothing ; and have resolved not to waste their energies in a voyage of discovery which it is morally certain they can never complete, when, by appropriate employment in their proper sphere, they may make a substantial progress in things cognizable by unaided reason.

One of the most distressing forms of mental disturbance I ever knew, was in a beneficed clergyman of sincere piety, extensive knowledge, and unbounded benevolence. He came to me repeatedly to complain of trifling ailments ; but although we were exceedingly intimate, and he bestowed his confidence upon me as to his worldly affairs to an inconvenient extent, I could always see that there was something in reserve which he could not make up his mind to communicate. The natural conclusion was that he had fallen into one of those entanglements to which clergymen are just as liable as the laity ; and I endeavored to pave the way for an explanation, by palliating the supposed infirmity. He always denied, however, that he had committed any indiscretion, and at last confessed to me the cause of his unhappiness and embarrassment. Never shall I forget the awful agitation and convulsive agony expressed in his countenance, as he with difficulty and with many interruptions at last

completed his story. I will give it as nearly as my memory will serve in his own words, omitting, however, one remarkable and influential event of his early life, that the individual may not be recognised.

"I was brought up," said he, "with great severity; my father having been educated in the Presbyterian form of religion, and with all the bigotry of that harsh and intolerant sect. Every innocent joy was condemned as a crime, and the slightest expression of pleasure denounced as sinful. I became a morose and solitary being; and, when at college, made no acquaintances, but kept myself quite aloof from human sympathy. I took honors, and obtained ordination at the earliest period that it was possible. My father determined, as he phrased it, to *put me into harness as soon as possible, to keep me out of mischief by the feeling of responsibility*, and immediately procured me a curacy. My humble living was bestowed by my college as a reward of merit; and well it was so, for my father died penniless and insolvent, and for many years past it has been the sole support of my widowed mother and crippled sister. I became successful as a preacher, and have attained to a local eminence which promises to lead to a valuable appointment; but I am intensely miserable, and always ill from anxiety; at one moment tormented with the idea that I am preaching falsehood and encouraging delusion—Christianity appears to be a fable without a shadow of foundation, and it seems to me a wicked mockery of the living God to preach it as a truth; in these moments I determine to give up my living, and abhor myself for having so long accepted the wages of sin and deceit; then the thought of my helpless mother and sister comes over me, and I endeavor to endure the remorse for their sake; I think also of the injury of such an example, and how it would loosen the bonds which restrain the wicked, and I can not resolve on the sacrifice. At another moment I have the most entire, unhesitating faith in the doctrines and in the authenticity of Christianity, and look with horror at my previous sceptical delusions as the instigation

of the author of evil. I pour out my soul to God in prayer to be forgiven for having listened for a moment to the tempter; feel soothed and refreshed, and enter again on my duties with alacrity and zeal. This frightful alternation keeps me in constant alarm; and the terror I feel at the moment of full belief, lest Satan should again assail me with his suggestions, more than countervails the timid light that in my wandering moments tells me I shall again believe and be comforted. I feel the transition from one set of convictions to the other, and this state is the most frightful of all; seem as if I were two beings; and I am in momentary expectation of madness—God help me!”

Men will explain this state of mind in various ways, according to their own convictions. I can only conceive it to proceed from a discrepancy in the action of the two organs of thought—that, in fact, however incongruous the opinion may seem to those who have not studied the subject, *one brain believed, and the other did not believe*—a state which is a very common precursor of madness, if indeed it be not the first stage of it.

The further progress of this case, I purposely conceal. It was very remarkable; but were I to give the details, the individual would be recognised, and it would inflict unjustifiable pain on persons whose feelings I hold sacred. Analogous cases of slighter and varying intensity are by no means rare. On the subject of religion, as on politics, an alternation of partial convictions is frequently seen. Happy those who have no doubts, no hesitations, no difficulties; but repose in their quiet settled convictions—who have ceased to reason, and to weigh probabilities and evidence—and who once convinced, are convinced for ever.

“Wait the Great Teacher Death, and God adore.”

There is an interesting little story in the “*Illuminated Magazine*,” showing an entire change of character from a physical cause. It is narrated in too florid a style for a work of science, yet may convey some useful instruction.

I knew the parties, and can vouch for the general accuracy of the narrative. The story may induce a parent to pause, before he punishes a sudden change of conduct in a child previously virtuous and good.

“We are sent into the world (says a very learned and amiable friend of mine,) to see what we are fit for.” I believe that every man of superior intellect has his mission, and that to injure one of these minds is a high crime and misdemeanor against the majesty of human nature.

I consider that every species of cruelty to children of slow intellect arises from brutal arrogance. The very man who as schoolmaster, mechanic, or artist, will not tolerate anything but excellence in his pupil—will, when guided by the instinct of paternity, not merely be tolerant of imbecility, but absolutely be unconscious of its existence in his own child. How often is a medical man subjected to the embarrassment of awakening the parents to the existence of positive idiocy in their offspring? Many years ago I was consulted about the bodily health of a young lady twelve years of age, and on asking how long they had observed the symptoms of imbecility was answered, that there was no imbecility whatever—that to be sure she was slow in learning, but remarkably acute—and they cited to me instances of cleverness which would have been quite in character, but not remarkable, in a child of four or five years of age. She was virtually an idiot.

It is true that this is an extreme case, but in a lesser degree the same thing must have fallen under the observation of every medical practitioner and school-master. The latter have often assigned the unreasonable blindness of parents to the imbecility of their children as an excuse for their own severity. The following is the story alluded to:

A gentleman, engaged in the higher departments of trade—a good man, an enlightened man, and an affectionate parent—had two sons, who at the time I begin their history, were respectively of the ages of five and ten. The attachment between them was so remarkable as to be the common topic of conversation among all their friends and acquaint-

tance. The children were incessantly together ; and to see them walk round the garden, with the arm of the elder round the neck of the younger, while the other, who could not reach to his neck, endeavored to clasp his waist—with their long auburn hair, in the fashion of the day, hanging down in ringlets, and as the elder stooped to kiss his little brother covering his face, those who had seen them thus occupied, their lovely features beaming with affection, would have said, that nothing on earth could give a more vivid idea of angels.

The children when separated for a few hours were miserable ; and when the time arrived for sending the elder to school, it was a subject of serious reflection with the parents and friends, whether so intense an affection should be checked or encouraged : the former was decided on, and the elder was sent to a distance.

Both children were so exceedingly unhappy, that sleepless nights, loss of appetite, incessant weeping, and rapid wasting of body, made every one fearful of the consequences of prolonging the absence, and they were brought together again. Those who witnessed the tumultuous joy of their meeting, describe it as inexpressibly affecting. They soon recovered their health and spirits, and their mutual affection seemed if possible to be increased by their temporary separation.

The experiment, after awhile, was again made, with similar results ; and it was decided never to risk another.

An arrangement was now entered into with a school-master to receive both boys, although contrary to the regulations of his establishment, which professed to admit none under ten years of age.

The two boys kept themselves almost entirely aloof from all the rest ; the elder helped the younger in his education, watched him with a kind of parental solicitude, kept a vigilant eye upon the character of the boys who sought his society, and admitted none to intimacy with his brother of whom he did not entirely approve. The slightest hint of his wish sufficed with the younger, who would almost as

soon have contemplated deliberately breaking the commandments, as opposing his wishes in the slightest degree.

Both made rapid progress in their education, and their parents' hearts were filled with thankfulness for the blessing.

In the midst of this happiness news arrived from the schoolmaster that, from some unexplained cause, the elder boy had begun to exercise a very unreasonable and tyrannical authority over the younger; that he had been repeatedly punished for it; but although he always promised amendment, and could assign no cause—reasonable or unreasonable—for his conduct, he soon relapsed into his usual habits, and the schoolmaster requested to know what was to be done. The father immediately sent for both boys, and entered upon a lengthened investigation. The little one was almost heart-broken, and exclaimed, "He might beat me every day if he would but love me; but he hates me, and I shall never be happy again."

The elder could assign no reason for his animosity and ill-treatment, and the father, after many remonstrances, thought it right to inflict on him very severe corporal chastisement, and confined him to his room for some days with nothing but bread and water. The lad on his liberation gave solemn promises of altered conduct, but showed little affliction for his brother, although the latter used a thousand innocent stratagems to inspire him with tenderness. They returned to school. In a few days similar scenes and worse occurred; the boy was again and again punished by the master, again and again promised amendment, but in vain, and he was at last taken away from school by his father.

A repetition of severe punishment, long incarceration, and a rejection by all his relatives, had no effect in changing his disposition; his dislike to his brother became fixed animosity, and from animosity degenerated into the most deadly hatred: he made an attempt on the child's life; and, if he saw him pass an open door, would throw a carving knife at him with all the fury of a maniac.

The family now resorted to medical advice, and years passed in hopeless endeavors to remove a disposition obviously depending on a diseased brain. Had they taken this step earlier, these floggings and imprisonments would have been spared, as well as the heart-sickening remorse of the father.

Still the boy was not insane : on every topic but one he was reasonable, but torpid ; it was only by the sight of his brother, or the sound of his name, that he was roused to madness. The youth now advanced towards manhood. When about the age of fifteen he was taken with a violent but Platonic passion for a lady more than forty years of age, and the mother of five children, the eldest older than himself. His paroxysms of fury now became frightful ; he made several attempts to destroy himself ; but in the very torrent and whirlwind of his rage, if this lady would allow him to sit down at her feet and lay his head on her knee, he would burst into tears and go off into a sound sleep, wake up perfectly calm and composed, and looking up into her face with lack-lustre eye, would say, "Pity me ; I can't help it."

Soon after this period he began to squint, and was rapidly passing into hopeless idiocy, when it was proposed by Mr. Cline, to apply the trephine, and take away a piece of bone from the skull, in a place where there appeared to be a slight depression. "The indication is very vague," said he, "and we should not be justified in performing the operation but in a case in which we can not do any harm ; he must otherwise soon fall a sacrifice."

It was done, and from the under surface grew a long spicula of bone piercing the brain ! He recovered, resumed his attachment to his brother, and became indifferent to the lady. .

The disease which led to these terrible results had its origin in a blow on the head with the end of a round ruler — one of the gentle reprimands then so common with schoolmasters.

What must be the remorse of any father who, having exercised his right to inflict severe castigation for moral offences, finds, in the further progress of the case, that the depravity arose, *ab initio*, from disease within the skull ! I can not conceive a more intense anguish, except in the case of extravagant and ill-founded jealousy leading to the destruction of a faithful wife—when death has rendered compunction useless, and reparation impossible.

MISCELLANY.

LUNATIC ASYLUMS IN THE UNITED STATES.

According to the following statistics, mostly derived from Reports published last January, there are 3,377 patients in the various Institutions for the Insane in the United States.

An Institution for this purpose, called the *Butler Hospital for the Insane*, is now building at Providence, Rhode Island. Isaac Ray, M. D., has been appointed Superintendent. There is also one erecting at Indianapolis, Indiana. Dr. John Evans is the Superintendent. Another is building at Trenton, New Jersey. The other States of the Union not enumerated in the following table, are as yet, we believe, without any distinct Institutions for the Insane.

STATE.	NAME OF THE ASYLUM.	LOCATION.	MEDICAL SUPERINTENDENT.	Date of opening.	Admissions last year.	Discharged.	Recoveries.	Deaths.	No. at com. of year.	Present Number.
Maine,	Maine Insane Hospital,	Augusta,	James Bates, M. D.	1810	99	90	38	7	76	85
New Hampshire,	Asylum for the Insane,	Concord,	Andrew McFarland, M. D.	1842	95	76	26	11	76	98
Vermont,	Asylum for the Insane,	Brattleboro',	W. H. Rockwell, M. D.	1837	201	99	59	20	158	263
Massachusetts,	McLean Asylum for the Insane,	Somerville,	Luther V. Bell, M. D.	1818	119	120	74	13	152	151
"	State Lunatic Hospital,	Worcester,	Geo. Chandler, M. D.	1833	293	196	122	24	263	360
"	Boston Lunatic Asylum,	South Boston,	C. H. Stedman, M. D.	1839	32	20	9	9	108	120
Connecticut,	Retreat for the Insane,	Hartford,	John S. Butler, M. D.	1821	125	115	55	16	103	116
New York,	Bloomington Asylum,	Bloomingtondale,	Pliny Earle, M. D.	1821	138	125	61	12	104	117
"	New York City Lunatic Asylum,	Blackwells Island,	E. Stewart, M. D.	1839						423
"	New York State Lunatic Asylum,	Utica,	A. Brigham, M. D.	1843	293	268	135	21	260	255
"	Hudson Private Lunatic Asylum,	Hudson,	G. H. White, M. D.	1830						20
"	Sanford Hall,	Flushing, L. I.	James McDonald, M. D.	1841						20
Pennsylvania,	Penn. Hospital for the Insane,	Philadelphia,	Th. S. Kirkbride, M. D.	1841	177	159	80	20	151	169
"	Friend's Asylum,	Near Philadelphia,	Charles Evans, M. D.	1817	26	34	15	6	58	50
Maryland,	Maryland Hospital,	Baltimore,	John Fonerden, M. D.	1816	91	69	40	10	87	109
"	Mount Hope Hospital,	Baltimore,	W. H. Stokes, M. D.	1813	100	88	70	2	46	57
Virginia,	Eastern Lunatic Asylum,	Williamsburg,	John M. Galt, M. D.	1773	25	29	15	12	132	128
"	Western Lunatic Asylum,	Staunton,	F. T. Stribling, M. D.	1828	92	55	25	21	144	181
South Carolina,	Lunatic Asylum,	Columbia,	J. W. Parker, M. D.	1827	23	24	13	6	72	71
Georgia,	Georgia Lunatic Asylum,	Milledgeville,	T. F. Green, M. D.	1843						68
Tennessee,	Tennessee Lunatic Asylum,	Nashville,	Jno S. McNairy, M. D.	1840	42	25	13	7	32	49
Kentucky,	Kentucky Lunatic Asylum,	Lexington,	John R. Allen, M. D.	1824	100	73	28	23	185	213
Ohio,	Ohio Lunatic Asylum,	Columbus,	William M. Awt, M. D.	1839	150	72	41	17	146	224

PUNISHMENTS FOR INSANE ATTEMPTS TO KILL THE KING OF
FRANCE IN 1846, AND 1757.

Joseph Henri, who fired at the King Louis Phillippe in the garden of the Tuilleries the 6th of July last, has recently been tried by the Court of Peers, found guilty and condemned to hard work in the galleys for life. No doubt seems to be entertained in Paris, according to recent accounts, of his insanity. His manuscript letters, conduct and conversation establish this. He had meditated suicide, but not having the courage to kill himself he took this method in order to be talked about and to insure his death by the hands of the executioner. He said he did not intend to kill the king, and it is supposed by some that the pistol was not loaded, as no ball was found after the most careful search.

An attempt upon the life of the sovereign by an insane or foolish person, who is desirous of thus bringing himself into notice, it is thought by some, and we doubt not by the Peers of France, calls for different treatment, than if such a person had but attempted the life of one of his equals. It seems to be considered necessary that such an individual should be condemned either to the scaffold or to an ignominious punishment for life, in order to deter others from alike attempt.

We question the correctness of this view of the subject and believe the course adopted with Oxford for shooting at the Queen of England, and in the case of Lawrence for firing at President Jackson in 1835, not only to be more lenient and just, but full as likely to deter others from committing a like offence. They were considered dangerous lunatics and sent to Asylums for the Insane.

But although we regret that this course was not adopted with Henri, we rejoice to find he has escaped the dreadful tortures which were inflicted, upon one equally insane, for a like attempt upon Louis XV. of France. We allude to the fate of Robert Francois Damiens, a deranged man, who in the year 1757, slightly wounded the king with a knife as

he was stepping into his carriage surrounded by his courtiers. This undoubted madman was immediately tortured to make him confess if he had accomplices. He denied having any and stated that if he had been bled copiously as he had requested the day previous, the occurrence would not have taken place. After this he was condemned to the most horrible death. His right hand which held the knife, was first burned, and his flesh torn with red hot pincers, and melted lead, sulphur and resin poured into his wounds. He was then drawn in quarters by four spirited horses attached to his limbs, and it is a surprising fact that these horses strove for fifty minutes to tear his limbs from his body, and were not able to accomplish it, until several of the large ligaments were cut. The whole duration of his tortures was one hour and a half, during which no sigh or groan, escaped him, on the contrary he occasionally *joked* and exhibited other characteristics of a madman.

He continued to live and to possess his mind after his lower limbs were separated, raising his head occasionally to survey his mutilations, and did not expire until the ligaments of his arms were cut and they were torn from his body. As we have said, heartily do we rejoice that this last *insane,—would-be regicide* has escaped the horrible tortures, inflicted upon a former one, and we indulge the hope that the *next* will be quietly consigned to a Lunatic Asylum for life.

AUBANEL'S RESTRAINING BED.

In the "Annales Medico Psychologiques," for November last. we find the following description of a bedstead, used and recommended by Dr. Aubanel, of the Marseilles Lunatic Asylum; with an explanation of the cases in which he employs it.

The bedstead is made in the form of a *bunk*, with a convex lattice work covering it and fitting evenly to the mar-

gin. "This is of such a height as to allow the patient sufficient freedom of motion; it is affixed by hinges to one side of the bedstead, like the cover of a trunk; and is fastened at night by two clasps on the opposite side.

This method of securing a patient in bed, may, at first sight, appear to be barbarous; because the patient finds himself imprisoned, as it were, in a sort of cage, from which he cannot escape. I have myself, however, obtained decided benefits by its employment; and I know of no form of bed which will better attain the object for which it is used.

I resort to it in such cases as the following: There are some patients, especially those afflicted with paralytic dementia, who will not remain in bed, but pass the entire night in walking their rooms, or crouched on the floor; in consequence of which, they suffer from swollen limbs, extensive ulcerations, catarrhs and pulmonary affections which not unfrequently prove fatal. In others, affected with sores on the extremities, or with casual illness, deficiency of proper rest and warmth, produces uncontrollable discharge from the ulcers, and an aggravation of the accidental diseases.

Some again, are in the daily habit of defiling the walls of the halls or sleeping apartments with their excretions: causing unwholesome odors, and requiring the constant vigilance of attendants to preserve cleanliness.

Having all these descriptions of patients in the Marseilles Asylum, the question arose—What should be done with them? Should we, as is done elsewhere, secure them to an ordinary bed, by straps and the camisole? I never resorted to this method, but with abhorrence; for the reasons that all bonds have something repulsive about them; they impede the movements of the patient and thus exasperate him; and they may wound him, or ultimately lead to erysipelas or eschars, over the sacrum, resulting from the friction of the patient when thus confined. This restraint and other inconveniences are remedied, by placing the patient in a covered bedstead, where he can enjoy perfect freedom of motion, and is only prevented from rising.

Since the introduction of these beds, we are rarely troubled with swellings or ulcerations of the limbs, both of which are chiefly due to want of repose at night. Should oedema or sores occur, a cure is effected in a few days by placing the patient on the bed. Those who before soiled the walls, do so no longer; those who were in the habit of lying on the floor, now sleep warmly; and should pulmonary or other diseases arise, they are more easily treated and removed. I have known some insane patients, after sleeping in this way, to return to the ordinary bed, having relinquished the habit of staining the ceiling or of rising at night. Such are the advantages which I have derived from this arrangement, and I congratulate myself daily on being instrumental in introducing it into the Marseilles Asylum.

I recently had a suicidal patient, who, in his violent attempts at self destruction, several times rushed headlong against the wall. This was a proper case to be placed in a padded room; but having none, I directed him to be strictly watched during the day, and at night placed him on this bed. He made no effort to injure himself while lying in it, and indeed could not have succeeded, even had he so attempted, there not being sufficient space to enable him to strike himself, with any force, against the latticed cover.

I have also employed it for some excited patients; and it is a remarkable fact, that I never saw the least accident result from its use, nor the excitement increased. On the contrary, I have found the agitation to subside in some instances, under this form of seclusion. I have also availed myself of it, with advantage, for epileptics whose attacks were frequent or severe. In no case, as yet, have I known a patient to injure himself by striking his head against the cover; but as this might possibly occur, it can be easily guarded against by carefully padding the upper portion of the lattice work. I would not advise the too general employment of this bed. In Asylums we shall rarely be obliged to resort to it; but I would recommend it, as calculated to meet the indications in the above cases."

Being desirous at all times to avail ourselves of every improvement in the care of the insane, we had the bedstead, recommended by Dr. Aubanel, constructed for the State Lunatic Asylum, N. Y. and though not disposed, to expect all the advantages claimed for it, we have been highly gratified with its operation. Hitherto we have employed it chiefly in mild cases, attended with restlessness and indisposition to remain in bed, and for patients affected with swollen or ulcerated extremities; and, thus far, have thought it better adapted to such cases, than to those in which much maniacal excitement is present. In some cases of anasarcaous limbs, and unhealthy ulcerations over the tibia, where the ordinary treatment by bandages and adhesive plasters failed, from the incessant restlessness of the patient, the improvement effected by the use of the bed, was equally decided and gratifying. As to the moral effect of the apparatus, our present experience confirms that of the French physician. No patient has, as yet, complained of this mode of restraint. Indeed, some have assured us that their personal comfort was increased by sleeping in it. One very intelligent, elderly gentleman remarked, a few days since, that he had not enjoyed as comfortable rest during his residence in the institution, as since resorting to this bedstead. Formerly he slept but little, and when awake was constantly uneasy, walking about the room, striking the door, declaiming and disturbing the repose of his fellow patients. He was perfectly conscious of his condition, lamented his inability to control himself, and readily consented to try the covered bed, which he now prefers to the ordinary one. "Now, said he, when I wake, I feel it useless to attempt to rise, and by remaining quiet, I frequently fall asleep and feel quite refreshed in the morning. I think that is an excellent contrivance for all crazy fellows as I, whose "spirit is willing, but whose flesh is weak."

A modification of the form of the cover, which would admit greater freedom of motion for the patient's head would add to its convenience. Thus about one foot of its length

should be a few inches higher than its main line. The bedstead used in this Asylum, is of the following dimensions. Length of bunk six and one half feet, width three feet two inches; with cover to correspond; height from floor of bunk to centre of cover 15 inches. The longitudinal strips of the cover are of pine, one inch thick, two inches wide, framed into the solid end at intervals of two and a half inches; the inner edges smoothly rounded off to prevent abrasions by the patient rubbing against them; The transverse, oval hoops are of ash, two inches wide, half inch thick, and eleven inches apart, and are secured to the former by two screws at each point of junction. The whole cover forms a light but strong lattice, which freely admits light and air.

We are having one of lighter construction prepared, which by the substitution of hooks and eyes, for butt hinges, can be readily moved and adapted to different bedsteads, as occasion may require.

INSANITY.

[The following lines on the nature of the mind and the cause of insanity were written by a patient who was at the time insane, and had been for several years.—*Ed. Jour.*]

If understood the truth is this,
The mind has many faculties,
And one distinct may be deranged,
And from its proper order changed,
Whilst all the rest do sound remain,
In that alone the man's insane.
Imagination thus diseased,
Whenever violently seized,
Produces things within the mind,
Which are not easily defined,
A very strange phenomenon,
We hear exclaimed by every tongue.
The mind is like a pair of scales,
That merchant's use at time of sales.
Whilst unimpaired their use is great
In giving us exactest weight,
But once their equilibrium lost
We must expect 'twould something cost,
Their proper balance to restore
That they might serve us as before.
By searching we shall plainly find,
'Tis ~~trus~~ ^{trus} with ev'ry human mind,
Let but its powers be truly swung,
Whilst on their proper pivot hung,
Then in the mind we weigh things right,
Which brings us joy and great delight.
But let their proper balance fail,
And horrors then will us assail,
Then fearful phantoms will affright
Like hideous objects of the sight.
Involuntary fears anon
With quickest pace come hastening on,
And spread such terrors through the soul,
O'er which the will has no control,
That all as lost to us may seem,
Which makes hope sudden kick the beam.

WITCHCRAFT.

But few men, however much disposed to do right, can extricate themselves from the prejudices of their age and nation. Thus the good and pious Baxter approved of the hanging of a great number of supposed witches in 1645-6; and the venerable and devout Sir Matthew Hale presided at a trial in consequence of which, two women were hung for witchcraft. He no doubt decided according to law, precedent and the evidence—without elevating his mind to the consideration of truths, which then had been made known, and which would have shown him, that what he based his opinion upon, was in contradiction to the laws of God and nature. But in every age, ignorance and an unreasonable adherence to the legal maxim *stare decisis*, has led to the shedding of much innocent blood,—to many a legal murder.

THE FOLLOWING WORKS HAVE BEEN LATELY RECEIVED.

Noble on the Brain. London, 1846.

Dublin Quarterly Journal of Medical Sciences. New Series : vol. i., 1846.

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Journal de Medicine et de Chirurgie pratique. Paris.

Journal des Connaissances Medico-Chirurgicales. Paris.

The British and Foreign Medical Review. London.

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Dublin Medical Press. Dublin.

- Edinburgh Phrenological Journal.
Boston Medical and Surgical Journal.
The American Journal of the Medical Sciences.
The Buffalo Medical Journal.
The Illinois Medical and Surgical Journal. Chicago.
The Bulletin of Medical Science. Philadelphia.
Southern Medical and Surgical Journal. Augusta, Ga.
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Southern Journal of Medicine & Pharmacy. Charleston, S. C.
The New Orleans Medical Journal.
The British American Journal of Medical and Physical Science. Montreal.
The Western Lancet. Lexington, Ky.
The New York Medical and Surgical Reporter.
American Phrenological Journal.
Transactions of the College of Physicians of Philadelphia.
The Medical News and Library.
The Pennsylvania Journal of Prison Discipline and Philanthropy.
The Knickerbocker Magazine.
Columbian Magazine.
Southern Literary Messenger.
Missionary Herald.
Biblical Repository.

AMERICAN JOURNAL OF INSANITY,

FOR JANUARY, 1847.

ARTICLE I.

CASES OF INSANITY,

Selected from the Case-Book of the New York State Lunatic Asylum.

CASE 1. *Long continued Insanity, Hereditary and Suicidal. Final Recovery.*

— K, a merchant, aged 30, admitted in the spring of 1843, after having been deranged one year and a half. His father died insane, and he had a sister and other relatives affected by the same disease. The immediate or exciting causes of his insanity were the death of his wife and loss of property. At first he was very violent and dangerous, threatening to kill others, noisy and sleepless. He had a voracious appetite, and at the same time his bowels were constipated.

When admitted to the Asylum he was still violent, very noisy, and disposed to break or tear to pieces whatever came within his reach. Soon, however, he became more calm, but this lasted only for a few days, when he again became excited, and thus he continued for *two years and a half*, sometimes quiet and apparently demented, and at others violent, noisy, sleepless, and filthy. In September, 1844, while in his quiet or depressed state, he endeavored to hang himself, and nearly effected his purpose, as he was not discovered until life was nearly extinct.

In June 1845, he began to improve, and in October following, left the Asylum well, and has since enjoyed good health, and also his previous vigor of mind, being able to attend to mercantile business.

Various remedies were resorted to during the time he was at the Asylum. The warm bath often, laxatives, and occasionally morphia, which at times appeared to quiet him when he was violent and noisy, and at others had no perceptible effect or none that was beneficial. In January, 1845, he was put on the use of Laudanum, forty drops, morning, noon and night, and sixty drops at bed-time, and this was continued until August, when being much improved, the quantity was reduced one half, and soon after entirely discontinued.

Remarks. This case is remarkable for recovery, not only after long continued insanity, but from a low demented condition, in which the mind seemed for a long time a complete wreck. The strong hereditary tendency and disposition to suicide, were also circumstances tending to lessen the probabilities of recovery.

CASE 2. Case of Insanity with extreme irritability for awhile after recovery.

Mr. —, grocer, aged 34, of sanguine and nervous temperament, admitted to the Asylum, August, 1843. Had been deranged for a few months ten years before. Insanity was hereditary in his family, as his father and a brother, and sister had been insane, he himself had been in this condition two years and a half, when he came under our care.

He was subject to paroxysms of high excitement, during which he called himself God; repeating, or rather vociferating portions of scriptures, or parts of speeches and tragedies in a theatrical manner and flushed countenance. At times he required others to acknowledge his assumed character, and bow with submission in his presence, and if opposed or irritated in the least, became violent and dangerous, but if flattered, he would often become pleasant and cheerful. In this condition he remained for some time after

admission, noisy and violent. He was soon put on the use of Tart. Antimony, in connection with frequent bathing in warm water, with cold water applied to the head at the same time. After a few months he became some better—relinquished his extravagant delusions, yet remained very irritable, and easily excited so as to become noisy and violent. In this condition he remained a long time, apparently rational, but unable to control his feelings, but becoming some better in these respects, and on a promise that he would make great exertions to control himself, he was discharged in the autumn of 1844, having been at the Asylum thirteen months. At home he continued well, and has conducted his business in a proper manner.

Remarks. This case is interesting mainly from the extreme irritability which continued after the restoration of reason, and which we apprehend, would have continued had he been detained at the Asylum. In such cases, although there is apparent inability of self-control, we frequently advise the return of patients to their friends and accustomed employments, especially where they are very urgent to do so, and promise to control themselves.

Moral treatment probably had more effect in restoring him than the medical, though we often find benefit from Antimonials and Digitalis in such cases. Opium, and the preparations of Morphine were tried, but proved injurious rather than beneficial.

The following preparation we often prescribe with benefit in similar cases.

R^r. Tinct. Digitalis.

" Scillae, $\overline{a} \overline{a}$ drs. 4.

Vin. Antimon. Tart.

Spts. Nitre dulc, $\overline{a} \overline{a}$ drs. 8.

M. Dose 30 or 40 drops.

CASE 3. *Extreme Melancholy, with religious despair.*
Recovery.

Mrs. —, aged 41, admitted in Aug. 1843, of delicate constitution, and nervous temperament. Her general health
n?

was poor, which was supposed to be the cause of her insanity. Had been deranged six months, and was gloomy and despairing. Thought herself lost forever, that she was in Mt. Vesuvius, and had many conflicts with devils. Her delusions often changed, but were always of a gloomy character.

Had taken off and torn clothes, and also in various ways attempted to commit suicide.

When admitted to the asylum, was much emaciated, appetite poor, pulse feeble, bowels costive, and extremities cold. She remained without much change during the fall, and most of the winter.

Thought she was in another world, a world of retribution, and that the people she saw about her, had in some strange way arisen from the dead.

The principal remedies used, were Anodynes of Sulph. of Morphine, combined with wine, Tinct. Cinchona, together with laxatives and warm bathing.

Feb. and March.—Tonics and Anodynes continued, and improved slowly. April, was much better, and began to work, delusions nearly gone.

After this, the Anodyne was gradually withdrawn, her health became confirmed, and her mind composed and cheerful. June 13, left with husband well, after a residence of ten months.

Remarks. This case is interesting, as an example of recovery from an extremely low melancholy state of mind, with feeble bodily health. For about one year, she remained in a state of the most abject despair: not appearing to indulge even a ray of hope, for either temporal or eternal happiness.

CASE 4. *Epilepsy with Insanity. Recovery.*

Miss —, admitted Nov. 1844; aged 13, school girl, of nervous temperament, and scrofulous habit. Father died insane. Was attacked with involuntary shaking of the right arm, which continued at intervals through the night.

The next day had epileptic fits, which were of short du-

ration, but recurred frequently, and had intense pain in the head during the interval.

Part of the time, several days occurred between a series of the fits, during which she was very insane—sang, laughed, ran about, and talked rapidly of her school, lessons, &c.

In this condition she was brought to the Asylum, about six weeks after the first attack.

She had taken a Cathartic of Calomel, and other remedies, but with only temporary relief.

Nov. 10: had many fits, and required constant attention to prevent her from beating and biting herself. As the convulsions subsided, she would appear much exhausted, and complained of pain in her head. Again they would suddenly recur in the form of an instantaneous spasm of every muscle of the body and limbs.

These series of fits varied in duration from half an hour to an hour.

Her bowels were moved with Cast. Oil and Spts. Turp. equal parts, which was once or twice repeated within a few days. She also took Dov. Pow. to induce sleep, which was but partially effectual; and sul. zinc as a tonic, but apparently without benefit.

11 and 12: had many fits, and required the constant care of two or three attendants to prevent self injury, so strong were the convulsive movements.

After this, had none until the 25th, when they returned with their usual train of phenomena.

Bowels then moved by Crost. Oil, and commenced the regular use of Laudanum, one drachm at night, by enema, which generally procured quiet sleep. From this time she had no more fits, became calm and rational, and rapidly increased in flesh.

The laudanum was continued in gradually diminished doses, until Jan. 15, when it was omitted.

Feb. 5: left for home, and has since remained well.

CASE 5. *Puerperal Insanity. Recovery.*

Mrs. —, aged 25, mother of two children, and delicate

constitution. Became deranged soon after the birth of the youngest child, and was supposed to have arisen from the puerperal state, together with the fear of being attacked by a fatal disease then prevalent in the community. Was admitted seven weeks after her attack in a very feeble state of bodily health, and much emaciated, having suffered from an unfavorable circumstance connected with her confinement, and from diarrhœa which still continued.

She was laboring under high mental excitement, talked ramblingly on various subjects, thought herself a queen, and addressed persons about her as the titled members of her court and family. She remained in a similar state for a number of weeks, but gradually improved in her general health under the use of Sulph. of Morph. in small doses, combined with tonics of Quinine, Wine, and Carb. of Iron.

With the improvement of her health, the mental and nervous excitement subsided, and she left quite restored, in almost five months after admission.

Remarks. This case is deemed interesting on account of the very low state of her bodily health at the time of her admission, and which continued some time, to render her recovery quite improbable.

CASE 6. Long continued Melancholy, and recovery by Anodyne treatment.

Mrs. —, admitted in Aug. 1844, aged 44, of highly nervous temperament, and scrofulous habit. Had been deranged nine months when admitted to the Asylum.

Supposed cause, loss of property. Became melancholy, thought she was coming to want, often refused to take food, and in various ways attempted to commit suicide. In this state she came under our care, and remained without material change for nearly two years: eating irregularly and but little, sleeping poorly, groaning almost constantly, and often trying to strangle herself by cording her neck, and putting things in her throat.

Various remedies were used, but the only one that seemed to benefit her, was Sulph. of Morphine taken in doses vary-

ing from half a grain to one grain four times a day ; though at different times, tonics of various kinds were used in connection with laxatives, when required to keep the bowels regular.

This lady gradually improved in health, became more tranquil in mind, and engaged in regular employment. She left in May, 1846, having remained with us nearly three years, and has since continued well.

Remarks. The circumstances deserving of notice in this case, are the long continued depression and extreme despair ; and recovery apparently by anodyne treatment.

ARTICLE II.

CONTRIBUTIONS TO THE PATHOLOGY OF INSANITY.

By PLINY EARLE, M. D.,

Physician to the Bloomingdale Asylum for the Insane, N. Y.

NO. III.

W. R., a native of Ireland, married, having served an apprenticeship to the shoemaking trade in Ireland, but pursuing the business of Grocer, in New York City, became insane, and was admitted into the asylum attached to the New York Hospital, on the 19th of December, 1812.

His stature was short, hair originally brown, eyes blue, temperament nervous bilious. It is not known whether he inherited any predisposition to mental disorder. His disease had the form of general Mania, with frequent high excitement.

He remained in the aforesaid Asylum until July 10th, 1821, when he was transferred to Bloomingdale. Here, for twenty years, his disorder preserved much of its intensity. He was frequently excited, vociferous and turbulent, his general physical health being good, fortified, as it was by what is familiarly termed "an iron constitution." For a few years before his death his physical powers gradually failed ;

his memory of all events except those which occurred in early life, was completely destroyed, and he became comparatively quiet. During the last two years he did not go out of doors, but was most of the time sufficiently well to sit up through the day. His strength was supported, during the last year, by the daily use of small quantities of wine. In the latter part of July, 1846, he was attacked with diarrhœa which proved so obstinate as to defy all the usual remedies, and he died from its effects on the 1st of August.

Autopsy. Head. There is considerable blood in the vessels of the integuments of the cranium. The bone is thick and very hard, containing scarcely a trace of diploe. Five ounces of clear limpid serum ran out while removing it. This adhesion extends over the whole surface, and in some places particularly along the median line, the membrane seems fused into the bone, the connection being similar to that between bone and ligament. Its blood vessels are much injected.

The brain is found to be atrophied so as to leave a large space between it and the cranium. In the opinion of five persons present, this space was sufficient to contain twice the quantity of fluid that had escaped. Beneath that portion of the cranium which was not removed, filamentous bridges were found passing from the dura mater to the other membranes, although the distance between them was more than half an inch. These were mostly situated in the vicinity of the median line.

The meningeal blood vessels are highly injected, the veins being more so than the arteries.

The arachnoid is every where thickened, of a milky hue and semiopaque or translucent, with the exception of a few places, where it is perfectly opaque. Beside the longitudinal series, for several inches on each hemisphere, the thickening is most apparent. The arachnoid and pia mater, are here connected so as to appear as if but one membrane, which is thick, strong, and with difficulty torn. Over all

the surface of the brain, the depths of the sulci excepted, these two membranes are strongly attached to each other. The falx, particularly near its lower border, is connected, by numerous filaments, with both hemispheres.

At the base of the brain the dura mater adheres to the bone as firmly as above.

The brain was now removed from its place and the following observations made.

The pia mater is in some places slightly attached to the substance beneath it. The cortical substance is somewhat pallid, and very strikingly atrophied, much the most so on the anterior lobes, where the convolutions are few and the sulci almost obliterated. Between the falx and the corpus callosum the hemispheres are joined together by adhesion of their membranes.

The medullary matter is moist, apparently softer than natural, and being cut the surface of the section presents some, but not many bloody points. The lateral ventricles are distended with serum, each containing about one ounce. The velum interpositum is thickened, and adheres to the fornix, the corpora striata and other adjacent parts. The Pineal gland, contains a trace the least possible and be perceived, of calcareous matter.

On the base of the brain the arachnoid is slightly thickened, particularly in the central region.

The internal carotid artery and all its branches have their walls thickened, rigid and cartilaginous, with many points of incipient ossification. This thickening is more or less apparent in all the cerebral vessels.

The cineritious matter of the cerebellum is pale and apparently atrophied.

One ounce of serum at the base of the brain.

Thorax. Half an ounce of serum in the pericardium. The heart is large; its anterior surface entirely covered with adipose matter. The right lung adheres firmly, throughout its surface, and by old adhesions, to the parietes of the chest. The texture of the lungs is apparently natural.

ARTICLE III.

ESCAPES FROM LUNATIC ASYLUMS.

BY J. EDWARDS LEE, M. D.,

Medical Assistant N. Y. State Lunatic Asylum, Utica.

At the N. Y. State Lunatic Asylum is kept a memorandum book, in which among other things are recorded the particulars of all escapes. These records are found both interesting and useful, as chronicling some curious phases in the history of insanity, and as teaching us how to guard against the recurrence of an accident, always unpleasant and not unfrequently attended with serious results. It is believed that a leaf from this source will not be unacceptable to the public.

Any facts which will tend to correct the very common popular error, that the insane act from impulse alone, without motive, without design, cannot but have an influence for good, and it is hoped that some evidence will be furnished in the following cases that those whom the vulgar idea would make to possess a mere animal intelligence, are guided in many of their movements by a reasoning power, in no respect inferior to that which governs the mass of the world.

In every institution of this kind are some who are constantly devising plans of escape. The motives which induce them to make these efforts are as various, as are the delusions of their disordered brains; some to return to their friends, some, and these are the most fearful cases, to get an opportunity to accomplish the act of self destruction, others to destroy property or injure others, and others to escape imaginary dangers. The inmates of an asylum cannot comprehend the necessity of their being shut away from the world, and they look upon their confinement as unjust, as a successful scheme of designing enemies, or a too fatal error

of well meaning friends. They long to be at liberty to revenge themselves upon their imagined enemies, or to enjoy again the pleasures of their homes and of association with their families and friends. They are suddenly interrupted in the successful prosecution of favorite projects. They have high missions to execute, the sick to heal, the dead to raise, worlds to save, and they are indignant that their errands of benevolence should be thus frustrated. They are gifted above other men, and while they are subjected to confinement, science droops, and the arts decay, and the world is passing along in ignorance of their discoveries and unbenefitted by their services. Laws are unenforced, nations are ungoverned and subjects are rebelling, while their rightful sovereigns, the victims of most unrighteous persecution, are held in duranee vile. It is not strange then that many of the inmates of an asylum, are constantly uneasy and devising methods to effect their escape. Many show much skill and stratagem, in originating and carrying out plans for this purpose, in procuring and secreting instruments, and especially in deceiving their attendants, making them believe that they are well contented and do not wish to leave. The most singular cases are of those apparently demented patients, who from having scarcely spoken or moved for months or years, suddenly arouse and show no less determination than cunning, in carrying out their purpose to escape. and while they have exhibited no mind, have been plotting how to deceive and escape the vigilance of their attendants.

No. 1, was thought the most demented patient in the house and his Daguerreotype was taken as exhibiting the most complete and striking example of this class. Day after day he sat crouched in one corner, his head, hands and knees, buried together, motionless and speechless never leaving his position, unless when compelled to, apparently without mental or bodily vigor. He was occasionally taken by two attendants, into the neighboring fields and woods, for the purpose of giving him exercise. On one of these occasions he seemed anxious to stop, it was thought because weary or

from his dislike to exertion, and he was permitted to lie down in the grass. While the attention of his attendants was turned in another direction for a little while, he slipped away and so wily and alert was he in his movements, that in the few moments that elapsed before he was missed, he had made good his escape. He eluded the very thorough search that was made for him, for two days, when he was found secreted in a barn at some distance from the asylum. He said that he had been much farther away, and that it was his intention to have gone home, but he missed the way. After his return he relapsed again into a demented, apathetic state, though it does not seem so entire as before.

No. 2, labored under the delusion, that he was to be subjected to the most horrible tortures. His countenance wore an anxious, haggard expression, and all his movements indicated the overpowering apprehension of evil that weighed upon his mind. He was destined to suffer a death rendered terrible by all the arts of torture that man could devise. His flesh was to be torn from his limbs, his body sawn asunder and his limbs torn apart, and every tool in common use by the mechanics around the building, was designed for operating upon his person. At last his fears overcame his better judgment, and while assisting in some work around the barn he sought an opportunity to escape. After wandering about for ten days he was returned to the Asylum. He said that he felt at the time he was going away that he was doing a mean act, and he hesitated and stopped repeatedly, resolved to return, but the image of the tortures that awaited him, rose vividly before him and he fled for his life. He went within ten miles of home, but thought that he should be put to death for running away if he went there, and so he wandered from one place to another, until he was finally discovered. He said that when he had gone a little distance from the asylum, a man with a waggon overtook him, and he told him that he had run away from the asylum, because they were going to kill him there, and begged of him to aid him in making his escape, and the man, actuated by a doubt-

ful kind of sympathy, rendered him all the assistance he could, by taking him in to ride with him. A case which occurred in another institution, better illustrates the prejudice which exists against asylums and the incorrect ideas which are held regarding their operations. This case was that of an individual who eloped from the — Asylum. Information of his escape was immediately given to his friends, but all efforts to find him proved fruitless and they became suspicious that there had been foul play. The conviction among them was strong that he had been “experimented upon” in the institution, and his body used in a method best known to the Doctors themselves. Ultimately, however, he was discovered, but not until after he had served two years in the Massachusetts State Prison, where he had been committed soon after he left the Asylum, for stealing; his insanity not having been recognised by the court that tried him.

No. 3, was empowered to raise the dead by the virtues of animal-magnetism. Finding no subjects upon which to display his power, he sought a more extended sphere of operations. He procured an old hammer from out of doors and secreted it in his room, and when most of the patients had retired for the night, he concealed his own clothes in his room, and then took from the doors of other patients, where their clothes were placed, different articles of dress, a coat from one, a pair of pantaloons from another, shoes from another, &c. and placed them by his own door. The attendant, seeing all right as he supposed, closed the door, and when he opened it in the morning found the iron sash broken and his man gone. The patient was soon brought back and was so fortunate as ultimately to be restored.

No. 4, affords a good instance of one who is unwearied in his efforts to escape. If left alone for a few minutes he is invariably found contriving some means to get out. He has succeeded in accomplishing his purpose three times, and on each occasion in nearly the same way, by breaking a single upright bar from the cast iron sash, leaving an aperture eight by twelve inches, through which he would draw his

body, reaching the ground from the third story, twice by means of the lightning rod, and once by tying together sheets. He still stays with us, though we have learned to look upon the permanence of his residence here as a matter of great doubt.

Patients frequently give information of the intended escape of their fellows, and a ludicrous instance once occurred of two who went out picking berries, and accidentally became separated. Each thought that the other had run away, and they both started for the asylum, to give information of the other's escape, where they arrived at nearly the same time, both of them in great perspiration.

The insane, as well as the sane, sometimes do stupid things. A man once ran away from here in the morning, and could not be found. In the afternoon he came back with a porter from Utica, very honestly saying that he had come to get his trunk, which in his haste he had forgotten.

There have been some remarkable developements of conscientiousness in those who have ran away. One old lady filched the keys, which is often done, by picking the pockets of attendants, or otherwise, unlocked the doors and went off. When overtaken, she was greatly alarmed lest the keys had been lost, and the first question she asked was whether we had found them, and she was much relieved when told that they had been found on the door step where she had carefully deposited them. Another woman got the keys, unlocked several doors, and locked them after her, and carefully hung the keys on the knob of the last door. A good story is told of a patient who ran away from the Worcester Asylum. When he had fairly made his escape, and all hopes of his immediate recovery had been given up, he very much to the surprise of the officers, walked into the office, saying, that he unintentionally had committed a great crime, for in the excitement of getting away, he had forgotten that the clothes he had on, belonged to the State!

Rare and curious is the collection of instruments, soon accumulated in such an institution, keys made out of wood,

pewter, and wire, files manufactured from old knives, saws from hoop iron, and screw-drivers from ten-penny nails. No less skill is shown in concealing their operations, in making fac-similes of screw heads out of bread and covering in different ways the gaps which they have made, until they can get farther opportunity to work.

Rarely, however, do they combine to any extent, though instances of two or three uniting in some project to gain their liberty are not uncommon.

The following, taken from the Fifth Annual Report of the Ohio State Lunatic Asylum, furnishes a good example of this.

"F., K., M., and S., were inmates of the institution, and members of the same class in the lower story of the building. The first a Yankee, the second a German, the third an Englishman, and the fourth a Pennsylvanian; but to make up the assortment, it happened that the last was the son of a Scotchman.

They were all comfortably situated and doing well, especially the first three, who were considered improving and gave daily promise of favorable results. But becoming uneasy and discontented, they began to consult together and contrive ways of escape from the building, encouraged by the descendant of the Scott, who had long been a troublesome fellow, and was frequently detected in attempts to break out. At length a plan was proposed by the Yankee, which met with general acceptance, for it was well calculated to outwit their friends, the Doctor and his attendants, provided they could safely elude the perpetual curiosity and vigilance of a very stirring gentleman in the same class, whom they were afraid to trust, well knowing his candor and disposition in such matters, and being fully apprised of his partiality for the head of the institution, with whom he had made a very satisfactory contract to study medicine for the period of twenty-one years. But as this famous student was very fond of preaching, and could easily be set agoing at that, it was proposed that one or two of the band should

keep him at this employment whilst the others were engaged in carrying out their plan. Having procured the rusty blade of an old trowel, that some one had carelessly left within reach, they commenced daily operations upon one of the front windows, and at last succeeded in removing all the screws and other fastenings by which it was secured, until it could at any time be easily removed; carefully disposing of all dirt, and filling up the screw holes with soft bread to prevent detection. All things being ready for action, they selected an evening immediately after the commencement of our religious services, as the best time to take out the window and give them all an opportunity to get out, thinking it probable that their unsuspecting attendant would, upon that occasion, accompany other patients, and be a short time out of the way.

Accordingly when the time arrived, and the last stroke of the service bell had fairly died away, and they had seen their attendant leave his place, they began by mounting the student upon a chair at the opposite end of the hall, with his back towards the unscrewed window, and giving him his favorite text, the iron sash was quickly removed, while the preacher was in full swing, and each in succession commenced their hasty escape. But 'the best laid schemes of mice and men gang aft aglee.' It so happened that one of the ladies attached to the institution was returning at that moment from church in the city; she gave the alarm to an attendant in sight, but only in season to secure the unlucky Scott just as he was reaching the ground in jumping from the window. The others had got down before him, and taking to their heels were soon out of sight in the neighboring wood. Every hand that could be spared from duty, immediately started in pursuit, and it was but a short time before a faithful and active attendant, well up to business of this nature, got upon their route and succeeded in taking the whole of them together, at the distance of twelve miles from the asylum. He brought them all back in a farmer's wagon, hired for the purpose.

They were kindly received and returned to their old quarters, where in due time we had the satisfaction to restore the German and the Englishman fully to their reason. 'The Yankee afterwards broke out again and ran off, but he was so nearly well that he arrived at home safe and in the possession of his reason. The fourth being incurable is still in our care, and nearly as troublesome as ever. The student likewise remains. He is still satisfied with his contract of twenty-one years, and pleased with the prospect of getting through his studies at the end of that period; after which he thinks it not unlikely he will take a full course on divinity, if the doctor has no objection."

There is a patient now with us, W., who, prior to his coming here, had eloped from a distant institution. His anxiety to get away was known to a clever companion of his, "The Major," and after due consultation, they united upon a plan which they flattered themselves would prove mutually satisfactory. The Major had opportunities for getting instruments which W. did not enjoy. The agreement entered into was, that he would procure a key, by which his friend was to make his escape, on condition that he would solemnly promise to raise an army of ten thousand men, with which he was to return, sack the institution, take the officers prisoners, and liberate the inmates while himself would remain to co-operate within the walls. The key worked to a charm and everything passed off propitiously, as far as the escape of the emissary was concerned, but it is needless to say that the Major yet awaits the arrival of the army, though at the last advices he was confidently expecting its approach.

The following letter written to a friend, by a patient who subsequently was in this asylum, relating the particulars of his escape from an eastern institution, is unique in its kind, and will form an apt conclusion to this article.

"I left the — Asylum about three weeks ago, i. e. on the night between the 13th and 14th of August, about the hour of twelve o'clock, by virtue of a piece of sheet iron

well bent, together with a nail in addition for the double spring lock, and by the favor of a propitious and gracious Providence. At night I tucked up my bed throwing off the thick coverlids and spreading up the sheet well on the pillow, as if over my face giving the bed altogether an appearance as if occupied by my identical self, also hanging my coat, vest and pantaloons on my chair, as was my practice when I retired, and to give it the more an appearance of reality, tucking my stockings into my shoes, and setting them just under the edge of the bed, where I usually set them. I slipped off into a little space at the north of the day room, and stood still while the attendant was knocking about, finishing his night work and locking the bed room doors for the night. He passed once within a few feet of me and lacked but very little once of being so as to see me partially. He locked door after door, until he came to mine, when he seemed to hesitate a little while and then, as I suppose, concluding he had me, clack went the bolt, and he passed along. Things had been pretty still as he passed along excepting such noise as was occasioned by the wind blowing things a clattering and my heart thumping pretty heavily as he passed near me. But now he had passed off into another part and now the day room door set itself a slamming, swinging together every little while by the blowing of the wind, so that fearing that the attendant would come to see what was to pay and possibly might come to shut down the window near me, I was obliged to shut down the screeching window myself, but it did not appear to be noticed, unless by one of my neighbors who seemed to be dreaming wakefully. At length all was still and an hour or two had passed since all had resigned themselves to nature's sweet restorer, save one who at this time moved lightly in his stocking feet bearing his slippers in his hand. The lamps blazed brilliantly in the hall. Now a door must be partially closed to interrupt the passage of a sound, and now a slipper must be placed under it to guard against its swinging entirely together by the blowing of the wind on opening another door and

so causing an alarm. This done, just as the town clock was striking I turned the loud sounding bolt which let me into my room, where I finished packing up. A little scribbling then done, to finish some writing nearly prepared for being left on the table, I proceeded with my bundle under one arm, while my other hand was employed in preserving my key in readiness. I passed the lamp and the door of the two galleries, I unlocked the stair door, (I did not wait to lock it after me, lest it should make too much noise.) I came to the outside door, (here the nail had to be used to push in an extra spring to the lock ;) it unlocked with difficulty, with more difficulty than before, for I had already previously tried the efficiency of my key, but it had been by day light. At length it opened freely. This let me into the walking yard with the high fence. Here another door was to have been opened that I might ascend on it so as to reach the top of the fence, but it would not unlock entirely ; so laying hold of the upper hinge of the door and bracing each foot against the opposite threshold, I literally walked up it, until I caught hold of the lower edge of the roofing board with one hand, and so springing up caught hold of the upper edge with the other hand, and thus easily got upon the fence, and so following it along to the bowling alley, walked off upon that. The moon and stars were radiating cheerfully and a splendid light shone from the window of the centre building and I passed on, and as I crossed the——bridge the church clock struck one. As I passed out of——the market truckman were gathering in with their waggons. As I passed along the undulating township of D. the sun, (it would seem not yet unmindful of the glories of 1776, looked up cheerfully, (as fancy would say,) over the hills to see a freeman."

ARTICLE IV.

ILLUSTRATIONS OF INSANITY,

Furnished by the Conversation and Letters of the Insane.

Not unfrequently we make a record of the conversation of patients, and occasionally preserve some of the numerous letters they write to us and their acquaintances; and we think portions of both, may be not only interesting but useful, by affording good illustrations of certain forms of insanity. The following is the conversation of a patient who has been insane ten years, and become quite demented. He is always in good spirits, and usually talking. It is given exactly as delivered by him without interruption.

"Come! hurrah boys, a room full of bread and milk. I don't see why they don't give me more to eat. Well, I do believe it,—I think the potatoe crop will be good this month. Oh! now I'm sorry. If them horses were only a little fatter, what good ones they'd make. See them beautiful eows, they give good milk. How I like it! Why don't they give me more. Come, hurrah boys, for a room full of bread and milk. All the property I have in this world is a pair of black oxen, one a buck, the other a bright. Pa killed them, and sold them to the county house for beef. All I want in this world is a log house, in the woods, keep bachelor's hall, have a family, clear off some land and make a living. Oh! what a happy man I is. I want a colt, six goslings, two chickens, four drakes, and one pig,—what a lot of eggs I will have,—and two bucks. What a lot of sheep I'll raise? Yes! I want a log house, in the woods all alone by myself, where I can keep bachelor's hall, with my wife and cattle. I've got twenty sheep, I killed them all and sold them to the tavern for veal. I had one turkey-

cock, and it laid me seven hundred eggs, and I sold them for silk-worms, hurrah for bread and milk, boys, I'm going to get married, I'm going to have a silk coat, a pair of camel breeches, a Canton flannel vest, well, I ain't got no handkerchief nor collar. I'll buy some fustian and make some. I'll have silk stockings and worsted shirt. I go to church on Sunday, when I get rich. I'll be a bachelor. I'll have a cow, a pig, and a goose. I'll plant me some barley and some oats for my family to live on, and I'll feed my cattle with sweet corn, squash and sweet potatoes. What a happy man I will be, my drakes will give eggs, my bucks will produce sheep, my sheep will make good veal, my cow will eat all the oats and barley, my pig will eat my pumpkins and onions, my goose will eat all my gooseberries and currants, and I'll build me a shed and put straw in it for the animals. Oh! how happy I am. What a happy man I is, but I does'n't have bread and milk enough. I does'n't see why, they has so many cows and so many folks to milk them, and the bakery brings so much bread too. I is about two years old. I get along about so. I'm coming up along slowly, my name is —, I was born of one of my aunt's when I was about nine years old. She was an old maid about six years old when I was born. She is about three years old now, or she was when I heard from her last, that was about two years ago. I want a log house all alone by myself with my wife and family, so I can keep bachelor's hall. I raised the largest crop of peas last winter of any of our family. I had about a half an acre of manure, and a fence made of shingles round it, and it made quite a neat little place for my cattle and fowls, my daddy won't give me any more, and I am going to sell my farm, and buy me bread and milk when I get home. My colt will be three days old next May, then I am going to sell him to my aunt's great-grandmother's child. Oh! what a happy man I is going to be when I gets home to my family, that's a fact."

The following is the conversation of a patient who has been insane six years, and is also demented, and considered incurable. He was at first a violent and dangerous maniac, and is so now occasionally. He also manifests at times strong religious feelings.

“ I’ll prosecute you all up by the law, you wicked sinners, repent and believe, or I’ll slew you under the left rib—what horse—yes, I know you, I understand, I understand you. I tell you I’ll prosecute you up by the law, if you don’t turn the keys and let me go on the other floor. I’ll report you to Dr. Brigham—yes, me the judge of the world and kingdom of the supreme court, and not ’lowed to go on the other floors. I can weep over you, poor sinners. I’ll slew you with the jaw bone of an ass. Tobacco is good—I have’nt had any in a good while, give me some. Yes, that horse is mine. I paid for him, he ’longs to me, and you can’t have him. That trunk is mine too, and them boots, and this house, and all the world too, they are all mine, you can’t have them, you have got to be under me. I’m your master, you must ’bey me, if you don’t I’ll slew you with the jaw bone, under your left rib. I will ride you on a rail, you villain you,—I’ll laugh at you and scorn you too, you are all too miserable for me to talk with. I can’t have anything to do with you,—yes, them cows there, that inkstand, that box, these rooms, them horses, they are all mine. I owned them. Now I’ll stay away from them a little while and see how they will manage the department of State. I’m going to be Governor, Lieutenant-Governor, and Secretary of the U. S. of South America, and no man can’t help himself. I am going to carry the mail along, I can’t carry it no how at all, that’s a fact. You circumscribe the benevolence of the case. Well, it is not either, so it makes no difference what you say, I don’t know how much property I’ve got. I command them horses. You ’low him in your apples. Now S., I’m going to knock you on your head. May be, somebody sold it since I been here. Vote, yes, I vote on Jackson’s

principles. Help carry it in, any how. He is a great boy, I know. Well, I think I live, that's all I think. I've got nothing to do with that subpoena. I'm judge of the common county, and kingdom of the world. I want jest chop wood. I want jest blacksmith, I guess. I'll slew you with the jaw bone that Samson slew the gates of Gaza with, ha! ha!"

A young man—a scholar of great ambition, who seems to live in an imaginary world, and who has been long and hopelessly insane, discoursed thus :

"I sought to unite all political parties together, so that they might be all of one mind. Inadequate ideas can not convey to the mind those elaborate sciences which are so peculiar to the human action. One fault which political parties have is, they are too statistical in their circumambient reflections. They lose the subject that is of the most importance to their minds, and their most influential characters are of too ideal notions, and make themselves too conspicuous to be noticed, with too much veneration or ability. So I perceive. The circumambient inspirations are calculated to inspire the mind with falsifications too numerous to be mentioned, or otherwise named in historical language. I am of the opinion, that all political parties who aspire to high principles or stations, ought to be put out of the way of the generality of principles, conducted by neutral parties. For my part, I am willing to recede and draw reflections from the mind—which are calculated to lead the parties to an indissoluble union—so I perceive."

A patient recently insane from religious excitement, talked constantly in the following manner, repeating frequently, "I said." He ultimately improved so as to be able to attend to business at home, but when excited, was apt to re-

peat, "I said," etc., as in this account, though he would immediately check himself.

"What's the world made for. I said hens. What's feather, a ribbon, a pin. I said a cent. Tobacco is good for the health, my wife, my children. I say gun, our house, lamp is good to burn oil in, inkstand, medicine, cups, I like medicine, pantaloons, nails. I say my wife and children were pretty, cane, buttons, gold, straw. I said brass, oats, lead, peas, tobacco, I said tobacco was good, I said my wife, a tree, salt, vine, Indian, high was high and low was low, man down there. I said my wife, my children, tobacco, there is a heaven and a hell, I said well."

Another patient, who has been insane for several years, has paroxysms of high excitement for one or two weeks, and then as long an interval of quiet, during which he is rational. When excited, he is disposed to ask questions constantly, but never waits for an answer. Thus he will inquire for half an hour. "Did you ever see an elephant, where's your wife, did you ever see a horse, have you got any squash, how many children," etc. etc.

A man who had been insane three months, and who finally recovered, was for some time much dejected, constantly uneasy, and complaining of his hard fortune. His insanity was caused by religious excitement. The following is a short specimen of his language.

"Oh! I'm gone, I'm gone forever. I never expect to get home again, Mr. —, what did I tell you, you don't believe it do you? well, you'll see if it ain't so, when these things all come round, then you'll believe it, won't you Mr. —, ah! me and my father's family, we are gone, we are gone.

Fortunes vary, fortunes smile,
I'm poor sorrow's child.

Never turn back, never turn back, go ahead, go ahead, never turn back. I'm poor poverty's child. Oh! I'm gone, I'm gone, you don't believe it do you? Oh! if I only knew last fall what I know now, I would be a happy man, but it is too late, I'm lost, I'm lost, it is of no use to pray, for I'm gone, now see if Dr. Brigham will be true to his word, his word ought to be depended upon, he's an honest man. Oh! I'm gone, I'm gone.

Fortunes vary, fortunes smile,
I'm poor sorrow's child.

So my little girl told me last fall, I've got reason to whine, for I'm lost. I'm gone forever, me and my father's family."

A disposition to write letters, essays, orations, sermons, *acrostics*, poetry, and accounts of discoveries and new projects for the benefit of the world, is very common among the insane. A lady who has been deranged seventeen years, has written a volume of what she calls poetry. The following is a specimen.

AN ACROSTIC.

The truth I will declare,
Humility I'll ne'er forsake,
Each duty I'll perform,
Sure Christ my guide in spirit ach'd,
Our Saviour faced the storm.
No duty will I leave undone
On any day or hour;
Father of light will light my sun,
My weakness is my power.
An invalid I know I am,
Nor does God love me less;
I know that eve my mother dam
Sound truth's conceiv'd and bless'd. (Gen. 9: 25.)
Nor did an Abra'm fear to own
Omnipotence was King;
Titus and Timothy have shown
Christ's servants fear no sting.
Our Saviour's golden rule I'll prize,
Mark well the path he chose,
Each volunteer knows God is wise,

The path where mercy goes.
 O may my Saviour's golden rule
 Direct your every thought,
 Enable you to nightly school,
 Since teaching is your lot,
 Taught by that God who gave you breath,
 Read, practice in your school,
 On every precept shun that death
 Your false ancestor's rule, (hypocrisy,)
 May you first try each rule yourself,
 Examine every thought,
 Nor treat a being like an elf,
 See that they lack for nought.
 Lend your example for a guide
 In virtue's pleasant path,
 Virtue will sorrow from you hide—
 Escape the mocker's wrath;
 Shun every way that leads to death,
 Bless God for every grace,
 Uphold the needy with your breath,
 To him who gives the ease,
 To God alone, in silent prayer,
 Oft may you plead for me;
 Show your devotedness and care,
 Almighty God can free.
 Veil'd in a cloud, I know not why,
 Evil I ne'er will choose;
 'Tis truth alone for which I sigh,
 How long e'er God will loose?
 Ever be just, fear no harm,
 Man shall not always mourn.

A gentleman of education, who has been for several years an inmate of this Asylum, has written a poem, from which we make the following extracts; from the beginning and near the close.

" How beautiful is the earth, with its sunlight and its shade,
 Its morning tints of glory, that ere the noon-tide fade.
 The balmy groves, the shady hills,
 Its mountains, glades and murmuring rills,
 The pleasant brook, the cooler fount, the river and the fall,
 The branching tree in sultry day, the robins cheering call,

The birds that light from branch to branch in glorious glee,
 Flapping their little wings, and chiming in happy melody,
 Or sailing in mid air of Heaven to clift or towers height,
 Or perched on brow of lofty elm for safety through the night,
 Or bearing on their fairer form, the beauteous rays of even.
 Reflect as oft they pass along, the golden blush of Heaven,
 The eagle, as he soars on high, and mocks the king of day,
 Bends o'er the tender nightingale, to listen to his lay
 At morn, or even, or mid-day, he bears his noble form,
 To other climes, where splendors still the wond'ring eye may charm,
 The moonlight of a summer's eve, with dew-drops falling fast,
 Or bird of night, whose notes revive the memory of the past."

* * * * *

" And woman too, who comes to bless,
 Like fairest flower in loveliest dress,
 Moves like a sylph in purest form,
 Light of her step, with power to charm,
 She comes to hear the sufferer's shriek,
 To chase their woe, and oft to speak
 The comforts of superior worlds,
 As oft her lovely worth unfolds.
 Or as mother, friend, or wife,
 The glory of man's transient life,
 In sorrow she but sheds the tear,
 And smiling too in grief the while,
 Lightens the woe of earthly toil,
 Like Heaven's broad arch a promise bow,
 The pledge of faith, and sacred vow,
 That floods should ne'er again destroy,
 The happiness of earth's expanse,
 With raptures too our souls entrance,
 So woman in her early hour,
 Gives promise of an angel's power."

* * * * *

The following is a letter from an intelligent and well educated lady, but who has some very strange delusions. She has been insane several years and is so now, but there is still some hope of her recovery, as there is in all cases, notwithstanding the extravagance of the delusion or long continuance of the case, provided as in this, the faculties of the mind remain vigorous and active.

Insanatic Asylum, Utica, June 18, 1844.

THE HON. MR. TYLER, President of the United States of America :—

As a servant of Jesus Christ, it becomes my duty to address you a short communication—although I have to acknowledge that I feel wholly incapable of doing justice to a subject of so vast importance as that which is now before me, yet I humbly trust my errors or failings may meet that spirit of charity in you, which should make its abode in the breast of every true lover of his country's weal. I am authorized by the spirit of revelation and truth, to say to you, that all systems of government founded on, and sustained by the spirit of blood and carnage, have been weighed in the balance and found wanting. Our own government is perhaps the most perfect in the known world, which has been thus established, and yet the pillar's on which it rests, are reared by fraud and violence. Men, whose hands are red with the blood of their fellow men, are chosen and sustained there by almost every species of deception and strife, and the frequent occurrence of mobs and murders, imprisonments and executions, give melancholy evidence that our lives and liberty's are not secure, and that the fountain from whence these bitter waters proceed must be impure. Guilt and misery must ever be the fruit of the spirit of wrangling and retaliation, and our country has not only become the scene of continued political feuds, but men, in the name of Him who came and preached peace to them who were afar off, and to them who were nigh, Him whose hands were never stained with any but his own blood which flowed for us all, have filled the land with fear and mourning by their unhallowed, headstrong efforts to sustain the doctrine of a state of interminable anguish in eternity, the holy habitation of our God, and various other evils too numerous to mention here, prove how far weak mortals may stray from the path of rectitude when left to the guidance of the spirits of earth. And yet I would not censure. I would say that the revelation of the righteous judgment of God which he has

been pleased to declare by the voice of his prophets, will be found competent to heal the deep wounds caused by sin, when the people learn that the judgments of the Lord are true and righteous altogether, and more to be desired than fine gold, instead of viewing them as a pestilence calculated to annihilate every generous feeling of the soul; then let me say that the principalities and powers of darkness which were shaken by our Saviour's first advent to earth must now be removed, God having given me grace to know the spirit of that wisdom which is from above, has in his Providence placed me in this institution to recognise in him who is at its head, that person in whom the King of Kings had made his second appearing, or rather, who is the sign of the Son of Man in Heaven, chosen to sway the sceptre of that Theocracy on earth which the first-born from the dead now sways in Heaven, as it is written, He that receiveth whomsoever I send, receiveth me. And again the scripture saith, Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them their meat in due season. Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. Also, when one said to him, I am a man under authority, having soldiers under me, and I say to one, go, and he goeth, and to another, come, and he cometh, to my servant, do this, and he doeth it. Jesus marvelled and said, I have not found so great faith, no not in Israel, and they shall come from the east and the west, and sit down in the kingdom of Heaven with the fathers and prophets, while the children of the kingdom shall be cast into darkness. This then was our Saviour's test of faith. And again, the scripture saith, shew me thy faith by thy works. As Doctor Brigham has been found faithful in that which is least, God hath given him the true riches, even the spirit of righteous judgment, that all people should serve and obey him, then let no one hereafter, unauthorized by him, presume to sit in judgment, dispensing bonds of marriage, death, or imprisonment, lest haply they

should be fighting against God, for the government of this Asylum, although now, but an embryo item, is a kingdom which can never be removed, but it shall continue to increase until it has subdued all other kingdom's to the service and knowledge of God. It is a miracle which angels rejoice to contemplate, that the troubled, restless, spirits of earth, can be gathered in one household, enjoying all the blessings of a free and enlightened people, made to dwell in harmony and peace, sitting together in heavenly places, without the aid of the instruments of torture, or the fear of death, or being threatened with endless perdition beyond the grave, the sentiments, and caprices of each, being entitled to an equal share of respect, according to their merits, and no punishment inflicted, save where the good of the offender absolutely requires it, and even that punishment is but to be placed where they have not the means of injuring either themselves or others. I may say with truth that very few are disposed to be contentious and warlike, save when they are first brought here, green from the world, where the spirit of rebellion is honored, and applauded, under the name of Patriotism. The wisdom is from above, teaches that there is no true patriotism except that which constrains its devotees to bring their own spirits in subjection to the principles of honest integrity, allowing to others the same right to enjoy the blessings of God, and worship him according to the wisdom given them, which they would secure to themselves.

I might continue to repeat scripture, and multiply arguments, until this sheet were filled, but there is a spirit which teaches us that a word to the wise is sufficient. I therefore beg you will receive this epistle in the spirit of frank, generous friendship, from one whose only accomplishment or merit is to know the spirit of Christ, when made manifest by works of benevolence and peace.

* *

The following was written by a very unhappy lady who had been insane one year and a half when she came to the Asylum, and who left in three months apparently well. She was extremely averse to eating, saying that all she eat passed directly into "poor head," and distressed her. To avoid eating, she sewed up her mouth, passing strong threads through both lips, firmly closing the mouth. She manifested no pain while the mouth was thus closed, nor when the stitches were removed.

DEAR SISTER—I now sit down to let you know about sufferings in poor head. I have not been without any meal since I have been here. Tongue can't paint nor language can't express to you the sufferings that I am enduring at this time, but they are dreadful. I have to eat just as they do, and the bowls of bread and milk, and I can't count them. She has got a pint bowl and she crums it full, and when out there is bread and coffee, or bowls of rice and milk, and that ain't half. I have to eat bread and butter, and biscuit. I cry but it is no avail, and you must come and take me away as quick as possible. If I had known the rules before S—went back, I never would have staid here to be cruelised. They did make me eat four times one day, and they would hold my hands, and some other one would feed it to me, and sometimes they double the dose, and I can't bear the misery, and I can't die no way in the world. What will become of poor head, and you must take me away as soon as possible. I hope I can plead with the Doctor to let me go without for a few days, till you come after me, and get me away.

* *

The writer of the following letter had been insane four months when he came to the Asylum, and recovered in two months. Supposed cause of his insanity, the death of a near relative.

Lunatic Asylum, Utica.

DEAR FRIEND—Owing partly to my not obeying your call to visit you, and partly to iniquity committed since, the Lord has abandoned me. He has taken from me my immortal soul, and made my body immortal, incapable of pleasure and sensible only to pain, I have now only the brain just as a dog or elephant has a brain. The bowels are now closed up, and when the lungs are, which will soon be the case, I shall die, and go to hell bodily. This I know. The great reason of this curse from heaven is for being idle last year, when I ought to have been to work to support my family, and for taking God's name in vain. These are not vagaries, but solemn truths.

I am your friend, and you will go to heaven, but now I must say farewell forever. * *

The ensuing letter was written by a lady who had been for a few years engaged in business in one of the large towns in South Carolina. Great success in business, and the anticipation of becoming very rich seem to have caused her derangement.

Utica.

DEAR FRIEND—I write to you for advice and assistance. I am about to free all the slaves. Our Heavenly Father says it shall be so. He has put me in possession of a large income which I give to buy the slaves of freedom. My dear Sir, the Lord has appeared to me in all his greatness, says I shall be Queen of the Americans by the 25th of this month, and that all the slaves shall be set free at that time. This I firmly believe in my own heart, as our blessed Saviour promises me he will come on the earth at that time, and reign with me. I don't know why such a woman as I should be chosen from all the world. The prisoners shall all be set free, and all go to work to build a large city, commencing at my — favorite spot, The houses will all be

most magnificent, schools, academies and colleges, in abundance. There will then be no murders, swindling or forgery, and no one shall want for anything. Write to me soon, call me *Victoria Washington*.

After this patient was brought to the Asylum, and three months after the foregoing letter was written, she thus wrote the Superintendent :

“ After I had been at the South, I found in March last, I had made something very handsome, and the first I thought of was to free all the slaves. The same day I gave notice, and the whole town was in an uproar. The negroes, a great many of them came to me, and I told them to get their papers from their masters, and I would buy them and give them their freedom. I thought one old negro would dance himself to death, he said the negroes would pray for me long as they lived, and the influence I had with them was so great, I could do anything with them. A few days after this, I requested the prison gates should be set open, which was immediately done, all the bells set ringing, and the people all said they would crown me Queen, but I am positive I never would accept the title.

A few weeks after this, I found the lady I lived with quite deranged, she appeared to think me so, and sent for my brother, and when he came I went to him, so glad to see him, but he looked so wild, I did not know what to think, soon after this he brought a carriage, and said he would like me to take a ride to —, I consented to go, but before I got half way there, I found him to be very much deranged,” etc. etc.

The writer of the following letter, who had been insane but a short time when he was brought to the Asylum, appears to be improving, and will probably recover.

N. Y. Lunatic Asylum, Utica.

DEAR WIFE—I have been here a month and a week, and as I presume you have returned from your visit to your friends, I think you will be gratified to hear from me. We have good food three times each day, with coffee in the morning and tea at night. There are different ranges of floors, which are numbered 1, 2, 3, 4, &c. to number 12, for the reception of patients, according to their improvement and state of mind. I was put on the second floor on my arrival, but having the first night appropriated about twenty suits of clothes from the garments left outside of the rooms by the inmates, and having torn up a hair mattress and a straw bed, scattering the contents about my room, I had the honor of being conducted to number *ten* in the morning, which is the receptacle for the worst patients, and where I have remained ever since. I have had my hands fastened by leather straps, and cold water in abundance poured on my head. I shall adopt this latter punishment with G. (his son,) when I return home, to punish him if he is disobedient. It is not so cruel as whipping, but I think as effectual. It is not to be laughed at. I suppose I have deserved my punishments and will try to behave better. I think I am getting better, since I can on reflection see the absurdity of my actions here, and especially of some of my thoughts and actions at B——, particularly in thinking that I was part of the God-head. But some of my predictions will be realized if I live; such as digging a passage directly through the world to China, and passages from different directions through the centre of the world, bringing all the inhabitants of the world to this continent, abolishing slavery, custom houses, and prisons, and establishing a sale of the services of criminals, trespassers, and fraudulent debtors, to the highest bidder, also the elevation and right of suffrage, and right of holding property of females, and bringing the whole world under one government, and being myself the supreme ruler.

* * *

ARTICLE V.

MEDICAL JURISPRUDENCE OF INSANITY.

*Trial of James C. Griffin, for the murder of Erastus Coit.
Plea of Insanity.*

[The following account of this interesting trial is mainly derived from full Reports published in the *Norwich Journal*,—the *Chenango Telegraph*, and the *Oxford Times*, of Aug. 14th, 1845. We were present at the trial and can vouch for the correctness of this Report.—*Ed. Journal.*

CIRCUIT COURT—AUGUST TERM. Before his Honor, Judge J. W. EDMONDS, of New York, ROSWELL JUDSON, AUSTIN HYDE, PHILLO ROBINSON, ADAM STORING, and SOLOMON ENSIGN, Jr. Judges.

The People vs. James C. Griffin.

The trial of the prisoner for the murder of Erastus Coit, of Otselie, on the 6th day of May last, was commenced Wednesday morning, Aug. 6th.

Counsel for the people—R. O. Reynolds, Esq. District Attorney, assisted by Hon. D. S. Dickinson; Counsel for the Prisoner, Henry Bennett. Abial Cook, James W. Nye, and Lorenzo Sherwood. Esquires.

The prisoner was brought into Court, a quarter of an hour past eight o'clock, A. M. and on being arraigned, pleaded Not Guilty to the indictment.

After about three hours spent in procuring a jury, the following persons were impaneled as jurors, viz. James Isbell of New Berlin, Harry Babeock of Lincklaen, Victor Scott of Coventry, Rufus Burlingame of Bainbridge, Nehemiah Dyer of New Berlin, William S. Moore of Guilford, Isaiah Wilcox of Columbus, Corrington Harvey of Pitcher, Amos

Pearsoll of Bainbridge, James R. Brown of Ostelic, Nathan Taylor of New Berlin, and Richard Leyd of Columbus.

The cause was opened by the District Attorney, after which the examination of witnesses on the part of the people commenced.

William Watkins, sworn—I was at Mr. Coit's house at the time he was killed by Griffin. I went at Mr. Dennison's request, with him and Mr. Lamphear, and found Mrs. Griffin there alone. After a few moments, Coit came in and went into another room with her, and while there, Mr. Griffin himself came into the house and sat down on the foot of the bed, and whilst sitting there, Coit came out from the other room and said to him, I understand you carry a pistol to take my life, and you must get out of my house. Griffin asked, who told you? Coit replied, two men in Brookfield and one in Ostelic, and again ordered him out. Mr. Dennison then told the prisoner he had better go, and he went. Coit then prepared to shave himself, and was lathering his face, when he heard the report of a pistol, at the south east corner of the house. Coit said, take care of that man, that means me; we rushed out of the house as Griffin passed up from the south east to the north east corner of the building. His pantaloons were on fire, not quite put out, and I finished extinguishing it. We passed along with Griffin to the north west corner of the house about twenty feet from it and then turned back, and at this place the fire was finally extinguished. In going back the prisoner passed a little in advance of us, especially, when we got to the north east corner; he passed that corner and had gone a step or two south when he met Coit, whose face seemed turned towards the north; he passed him on the outside and suddenly I discovered he had a whippletree; it was in motion when I first saw it, and he struck Coit with it, a little on the back of the right side of the head, behind the ear; he immediately fell, and just about the time he touched the ground, the second blow was given on the left side of the head. I thought a third blow was given, but those standing by told me that I arrest-

ed it. There were but two wounds on the head. (A whippletree was here handed to the witness.) I think this is the whippletree used; it is about three feet long and three or more inches round, and is a solid ash stick. Griffin used both hands to strike. We immediately got Coit up, carried him into the house and put him on the bed; he was speechless and knew nothing when carried in, and remained so till he died, which was about two hours after. He was a stout robust looking man.

There is a door near the centre of the east side of the house, and a window between the door and the south east corner, and is eight or ten feet from the door to that corner; there is also a window on the front side, and by looking in at the east or south window one might see Coit by the glass. The land is quite low at the south corner. Griffin lives in Brookfield, as well as Dennison, who is his brother-in-law.

Cross Examined—Erastus Dennison came after me wanting me as a witness to some writing between Coit and Griffin, or Coit and Mrs. Griffin, who lived together. Griffin himself resides in Brookfield, thirty miles from Ostelic. Dennison told me that Mrs. G. (witness' sister) was going home with him, and I was wanted as a witness to something about that. When I reached Coit's house, Mrs. G., her babe, Dennison and a Mr. Lamphear were all the ones present. Dennison asked his sister if she would go to Brookfield, she said yes, she was determined to go, and wanted to speak to Coit about it alone, as she could do it more peaceably than others. Dennison said he had sent Westley Lamphear to David Lamphear's to have Griffin come over and sign a bill of sale. After this conversation, Coit, who knew the prisoner was coming, came in and wanted to know why Griffin came there, and Dennison replied that he had sent for him. I heard no connected conversation while they were in the bed room, but just before Coit came out he said something in an angry tone about bloodshed. When he came out he said something about not being afraid, and that he was ready to meet his Judge, and next told Griffin in a harsh man-

ner to get out of his house, saying, I understand you carry arms or pistols; the prisoner asking who told him; Coit said, two men in Brookfield and one in Otselic, and again told him to go out, opening the door quite violently as he said so. He went back partly behind Griffin who immediately took his hat and left the house. The door was open and remained so till after Coit was killed.

After the prisoner went out, Dennison asked C. if Mrs. G. had not a right to go, and he replied she should not with his consent; and on Mr. D.'s saying that he wanted no disturbance, but if she wanted to go, he wished to have her, Coit replied, I shall go according to the letter and the law, and we must all appear before our Supreme Judge. I took it this was in ridicule of something Mr. D. had said, and it was about this time the pistol was heard. When we first saw Griffin after that, he was poking with his hands on his stomach and his pantaloons 'or underclothes were on fire. He said nothing when I went up to him, nor made any effort to put out the fire. His countenance was pale and looked strangely, like a man who knew nothing. When we examined him it appeared that he had a pistol in his right pocket, and that when it went off, the ball passed along down his left thigh. When the prisoner passed Coit, the latter remarked he was sorry he was such a fool, and almost instantly the blow was struck. Griffin is a stout, but slow man; he struck hard and quicker than usual for him. I did not notice the prisoner till after we had got Coit on the bed, and he came in, went to a water pail, let down his pants and washed the wound, muttering, "look here."

Question by Bennett.—From all you saw, and the way prisoner acted, was he conscious of what he was about, in your opinion?

Objected to, by District Attorney, on the ground that the witness, not being a professional man, had no right to give an *opinion*. The Court overruled the objection. The witness answered—

I thought prisoner did not know what he was about, and that he was *insane*.

By the Court—I had known him for twelve or thirteen years before, being his neighbor. Since separating from his wife, at times I had been jealous that he was out of his head; he was very different from what he was before.

Cross examination resumed—Mrs. G. had lived with Coit for a year before this, with one, and sometimes more of her children. She went to live with him in May and had a babe the next October or November; Coit commenced boarding with Griffin a year or so before the birth of the child. Previous to this time Griffin had been much attached to his family; he now became changed, which I noticed before I knew of the intimacy between her and Coit, and I thought this increased upon him; he would not converse as before; one would speak to him several times before he would answer, and he would speak to no one unless first spoken to. I always thought him an unoffending man, there was nothing vindictive about him, nor did he ever have any difficulty with any one. His character for honesty and integrity was good. I knew Coit for seven or eight years; his character and temper were both bad; I had known him to have quarrels without cause, and he was feared by all; he had had difficulty with his father's family.

(Here the prisoner's Counsel offered to prove that Coit was suspected in the neighborhood where he lived, of having murdered his own father, who was found dead in an oat field. The District Attorney objected, and the Judge sustained the objection.)

By the Court—Coit at the time of his death was twenty-eight or thirty years old.

Direct Examination resumed—The first time I discovered an alteration in him was at a raising in April or May, 1844. He was pale, and went off alone into the fields partly towards home. I next noticed it in settling with him; I made out the amount due me and he assented to it, which was unusual as he generally beat down. His looks were bad;

the amount was about six shillings, and he paid no attention to the business. He once came to my house about dark, as I thought to stay all night, but went off without sitting down. He used to be quite a sociable man and a story teller, now he was melancholy and I could not associate with him as formerly, and he appeared like one who had trouble with his business or affairs.

Cross Ex.—He had told me that he had stayed all night with Coit and Mrs. G.; that he frequently did.

At the time he came into Coit's house and sat upon the bed, or when the latter came from the bed room, I noticed nothing singular about him. When he asked, "Who told you so?" he spoke in his usual tone of voice. I did not see him after he went out till he was wounded, and then I noticed he made no effort to put out the fire, and that he rubbed his bowels not as low down as his wound. He was pale and his eyes did not look right. I thought his wound was mortal and he was dying; I only noticed a kind of an odd way in him after the striking; he did not take care of his wounds, and I think he did not wash his wound when he went to the water pail; he seemed to examine it and said "look here."

By the Court—He was arrested the same day after Coit's death, which was about four o'clock, P. M.; he was not in the house when Coit died; by Denison's advice he went to Francis Tallet's before the Doctor came, and he did not remain more than a half an hour after he struck the blows. I did not notice what he did while we were taking care of Coit; I don't think he spoke; I again saw him the same day at Tallet's before the Doctor came; he was on the bed, and when I asked him if he had any more arms he said "look and see;" I found on him a pocket knife, and took it away; he could walk some, but not very fast; he walked up to Tallet's a distance of 150 rods; I have since seen him once in the jail, and his former manner had returned in a measure; Griffin has five children; been married but once.

Cross Examined—He made no effort to get away till told

to go to Tallett's; he did not take the regular course to get there; I had told him a year or more before, that he was in danger from Coit.

By a Juror—I live half a mile from Coit's.

Elisha Lamphear sworn—I was present at the time Mr. Coit was killed; after the report of the pistol, I first saw the prisoner passing by the door, and apparently putting out the fire from his clothes; after the striking, I asked him if he had not done wrong, and was not sorry for what he had done; he said, "if I have done wrong, take me to justice;" I thought him at this time more than usually agitated; before he went out I did not discover anything wrong in him; a person standing at the south corner of the house could look quartering into the south window, and see a man in the house by the table; I heard Mr. Watkins' testimony, and as far as I knew it was correct.

Cross Examined—Since his wife left him for Coit, I have thought he acted different from what he did before, though he was not much changed; seemed to be in a study; since then he has staid one night at my house; I noticed him particularly at that time, but observed nothing strange; I sent my son after him by Dennison's request; had no conversation with him till he arrived; I live a quarter of a mile from Coit's, and when I saw him I thought he was trying to put out the fire; his hands were down, and I thought he looked rather pale.

Francis Tallett, sworn—I live in Otselie, near Coit's, and am acquainted with Griffin; some time in the forepart of March last I had a conversation with the prisoner about his troubles with Coit; I had been informed that he had given Coit a release of damages, and asked him how it made him feel to do that; he said it was very aggravating, and he did not know but that if he had had fire arms he might, or should, have made use of them; I think he made use of the word "might."

Cross Examined.—He did not say upon whom he might have used fire arms, if he had had them.

Samuel Cheesbro, sworn—I reside in Columbus; in January or February last I lodged one night with Griffin; he said he had been ill-treated by Coit, and had once or twice seen the time that if he had had pistols, he would have shot him.

Cross Examined—He said Coit had threatened him and he was afraid of him; he counted him a dangerous man, who would kill him if he could get a chance; when he spoke about killing Coit, if he had had pistols, he said he should not have felt condemned for it; he was agitated at the time, and in a different state of mind than I had ever before seen him; he appeared like a man who was wild; I have known him since a boy, and now he appeared entirely changed; he was formerly remarkably peaceful, and I never knew him to have a quarrel with any one before.

Direct Examination resumed—In this conversation he would frequently pause, and then talk very fast; he was also very restless through the night, and appeared as if there was deep trouble upon his mind.

The evidence for the prosecution was here closed.

The defence was then opened to the jury by H. Bennett Esq. after which the examination of witnesses for the prisoner commenced.

Wait Clark, sworn—I am a justice of the Peace, and reside in the town of Brookfield; some time in May, 1844, the prisoner made a complaint before me against Erastus Coit, the object of which was to have him give sureties for the peace; I inquired into the circumstances of the case, but he did not seem to remember much, or make such a complaint as to authorize issuing a warrant; he did not give enough circumstances, but was confused and absent minded; I did not issue the warrant that day, but did the next morning, when he called again, appeared more collected, and stated sufficient circumstances.

Harris Cheesbro sworn—I reside in Brookfield, and am acquainted with the prisoner; have been since he was eight or ten years old; after he separated from his wife, he has frequently put up at my house, and does not appear as he

used to; seemed to have the dumps and would not say much at times; sometimes he would talk rationally, and at others would not speak when addressed; he would talk about Coit and his wife when he did converse; there was a difference in him at different times; he would talk upon one subject and suddenly fly off to others.

He chopped for one of the neighbors, and often in going to his work would start in an opposite direction; he would frequently stop when at work, seeming to be in a study, and this was a habit while he was there which I thought grew upon him; his eyes also looked different from what they did before, and I remarked to my folks that James would be either raving crazy or a fool; he was restless nights, groaned some, and said he felt bad in his stomach.

By the Court—This was in April or May, 1844, he boarded with me three or four weeks.

Direct Examination resumed—He came back occasionally after he stopped boarding with me, and appeared to be wandering around; I went down to Coit's with him a year ago last spring; he said he had some things there, but was afraid to go, as he did not think Coit was any too good to kill him; I went and saw Coit; he was not in when we went to the house, but soon came in, passed the compliment, stepped lightly around and sat down, keeping his hat over his eyes; Griffin went out: Coit soon looked up and asked where he was; I looked out saw Griffin running across the lots, and told Coit he was afraid of him, but that I was not; I staid there all night, and the next morning went after the prisoner and met him coming from Watkins'; we went to the house together, took away some things, and three of Griffin's children, leaving the second one, as his mother wanted him for company; Griffin did not object to this arrangement; this was soon after Mrs. G. went to live with Coit.

By the Court—I saw no conversation of amount between Griffin and his wife, they had but little, and he did not appear to be mad at her; Coit talked some with her about

staying with him, but not in the prisoner's presence ; Griffin was kind and affectionate to his family ; I have known his wife since she was a little girl ; they had been married fourteen or fifteen years, and he was in comfortable circumstances.

Direct Examination resumed—I never knew Griffin to have difficulty with any one ; he was a quiet and a peaceable man.

By the Court—The children were taken into Brookfield ; they were from two or three years of age to fourteen or fifteen.

Cross Examined—He went to Brookfield in April or May supposing that his wife was soon going to live with Coit ; he staid with me during the first three or four weeks, and at this time his difficulty with Coit, whom he thought a rascal, was the subject of his thoughts ; by turns his mind was cast down concerning his troubles, and seemed to be broken up ; he chopped wood by the cord for a Mr. Maine ; several times he started for his work upon the wrong road, and would proceed twenty or twenty-five rods, until I directed him aright ; he employed me to go to Otselie because he was afraid, and wanted me to take my team to bring some things ; when he talked with his wife they were in another room, just at night, and spoke in their common tone of voice ; they were not there more than four or five minutes ; the next morning we staid an hour or more.

Fones Palmer, sworn—I have known Griffin since he was a child ; a year ago last spring I saw him at Harris Cheesbro's ; the first time he seemed indifferent, and as if at a loss ; I remarked to Mrs. Cheesbro that either James was afraid, or they had made a fool of him ; I afterwards saw him as I thought, coming into the road ; he stopped as if amazed, and then came to my house, saying that he had started for the Corners, but did not know but that he had got in the wrong road, and asked which way he should go ; this was in the neighborhood where he was brought up ; several times in conversing with him, after finishing my subject, he would ask what I had been talking about ; he was different

from what he formerly was ; his eye looked strange, being wild at times ; he went to Hamilton a fishing, with several, and I then noticed a change.

Cross Examined—I reside in Brookfield ; when* Griffin came back there, he had been gone about five years, and I had not seen him much in that time, he had not been back often, he was twenty-three or twenty-four years old when he went to Otselic ; he was brought up about one and three-fourths of a mile from me ; the most difference I observed in him was that he was in a study ; acted like a man who had had trouble ; and he complained much of it ; at the time we went up to Hamilton he was in extremely good spirits, and sung.

By the Court—I have heard him speak of his wife, yet never to complain of her, though he said it was rather hard for her to leave him as she did.

Luther Bowen, sworn—I reside in Otselic, and have known Griffin ten or twelve years ; his character has been good ; never knew of his having trouble with any one before ; the first time I saw him after the separation was in March or April last ; he came to my house, said he was well, and sat down ; said nothing more till I spoke of his wife and the ill-treatment I understood she and her son had received from Coit ; he replied that he guessed they were pretty well used, but thought the son would not stay much longer ; he also said it was a bad job and a misfortune, and he must submit to it ; he made no complaint, but seemed to consider it an unavoidable circumstance ; he talked upon the subject three quarters of an hour, and till I paid but little attention to him. I had never known him so before ; he continued the remarks at tea, and said he had been to Coit's ; I told him he had better not go there ; he wanted to know why ? and suddenly darted out of the house ; I saw him on the day of his commitment ; he appeared much as he did at my house ; formerly he had a downcast look, now he had a staring eye, and at the funeral stared all the time.

By the Court—The funeral was in the church ; he kept his head up during the whole service.

Cross Examined—I never saw him excited before; countenances change during excitement as well as the eye; I excited him at my house by speaking about his wife; at the funeral he looked towards the clergyman; in the sermon there were some remarks addressed to him, but he paid no attention to them.

Joseph Twist, sworn—I have known Griffin and been his neighbor for about twelve years; have seen him several times since he parted from his wife; in May, 1844, he came to my house with his team; I asked him to stay to supper; he said he would, and drove down to the barn, leaving his team in the road, while I pitched some hay from the mow; he came into the barn, looked into some empty barrels, and finally stuffed some hay into the rack where my horses were, he stopped, said "what am I about?" and then carried some hay to his own; since then I have seen him once, and but a minute.

Cross Examined—I thought it unusual for him to look into barrels on a barn floor; I had never known him to do it before; at the time I discovered nothing save these two circumstances; it was nearly dark.

Thomas J. Yaw, sworn—I have known the prisoner for twenty years, and have frequently seen him at Brookfield since his separation from his wife; he appears strange; the 26th May, 1844, he came to my house with Coit; I remarked to the latter, that it was a hard case for Griffin to lose his wife, and he replied, "he cannot help himself, and I will take his life, too;" I told Griffin of this remark about a year ago now; I noticed he was a different man by his conversation; his eye looked bad and his actions were singular; I spoke to my family about this change; I once met Griffin in the road, apparently going up to Bailey's Corners; I remarked, "this is a hard case, James;" he whirled around and left me; I called him back, and we went up to the Corners together; he said he would go to see his sister, but started off in another direction, while I went up to a little chamber, over a store, where I pretend to keep an office.

with another lawyer; I have since met him in the road, when he would not know me; and when he would be whittling, with his head down, and say he did not know where he was going.

Cross Examination—I used to practice law, and the office I spoke of used to be mine; this office was in sight of my wife; Coit came out with Mrs. G. to Brookfield, after the separation, and staid all night; the next morning after breakfast, I went up to the Corners, as we call it, where I attended a Justice's law-suit; I always knew that his wife was the idol of Griffin's soul.

William Thompson, sworn—I reside in Otselic and have known Griffin twelve or thirteen years; I have seen him occasionally since he left Otselic, and in his looks and actions he is since then a different person; he staid one night with me a few weeks before the killing of Mr. Coit; he seemed to be in a maze and study; just before he left his family, he obtained a summons against me from Esquire Tyler; I attended at the return day, but he did not, and a day or two afterwards I understood that he had gone to Brookfield; I never knew him to sue any one before, nor do I know what demand he had against me; he had never said anything to me about anything being his due; apparently he did not want to talk, and his appearance caused remark; I have known Coit since he was a small boy; his character was bad and he was considered a dangerous man in the community, people being afraid to offend him.

Cross examined—I lived three fourths of a mile from Griffin's; before the difficulty, he was a still man, and smart looking in the face; afterwards he was cast down as if he had trouble; I don't know as the summons was got out by him; it was served on me just before he left for Brookfield, and was settling up his affairs in Otselic.

Samuel Plumb, sworn—I reside in P'tcher, and have known James Griffin five years; I was a magistrate in that town for several years, up to January, 1841; Griffin came to me in my yard, a cold day in March or April, 1844, and

said he wanted to complain of Coit ; he hesitated much in making known his business, and was agitated, and trembled ; he said Coit had abused his family and slept with his wife, and told him that he would be the death of him if he said a word about it ; he also said that Coit had boarded with him, and slept in the same room as himself and wife, and that she would leave his for Coit's bed ; and that one of his sons had first told him of the connection between them, on his return from a visit to Brookfield ; Coit had shown him a pistol which he had procured : I got these facts from him by inquiring, and thought he appeared as if crazy or foolish.

By the Court—The prisoner said that Coit showed the pistol to him, and said he would shoot him if he told of it ; and I think he said this was while he lived with his family.

Here the Court asked if there had been a bill of divorce obtained by the prisoner. The council stated that such was the fact.

Direct Examination—I was at Esquire Ford's when Griffin was brought there, on the day of the arrest, but paid little attention to him till I went up stairs, when the examination commenced, which was an hour or more after he was brought in ; Esquire Tyler asked him if he was ready for the examination ; he said he did not know ; said nothing more till asked if he had counsel, when he replied that he had not, and did not know as he could get any one ; two or three persons were named, who would assist him, and finally I was spoken to ; I went with him alone into a small bed room, and staid about half an hour, but learned but very little from him, as he seemed to be perfectly indifferent, or worse, and manifested no interest.

By the Court—While we were there he made no suggestion but merely answered my questions.

Direct Examination—I asked him how he came to Coit's ; he said he came from Brookfield to get his wife and child, as he had understood that she would go with him ; that her brother went first to Coit's, while he went to a Mr. Lam-

phear's, a mile off, and staid there till young Lamphear came for him ; he then went to Coit's and sat down on the foot of the bed ; Coit and Mrs. Griffin were at the time in another room, but he soon came out and told him to leave the house ; he did not go immediately, and was ordered out the second time, and his brother-in-law told him he had better go, and then he went ; the prisoner told me that he recollected nothing that occurred after that, until he was told what he had done, and advised to go down to Tallett's, or only remembered feeling a sting in his leg during the time ; and all these facts I learned by questioning him, as he made no suggestion himself ; I told him I thought the examination had better be put off, but he seemed to care nothing about it, and the court, upon my advice, adjourned it two or three days.

Cross examined—I might have seen him a dozen times before he came after the warrant ; he lived two or three miles from me ; before we went into the house, we staid some time in the yard, in the cold, and when we got in he trembled ; he approached the subject with much caution and delicacy, and I had to lead him along in the narration of the facts ; I was not a Justice then, and so did not issue the warrant ; he made out a good case for one ; to my questions in the bed room he answered clearly enough.

Charles Mason, sworn—I am an attorney and counsellor at law, in Hamilton ; I know the prisoner, have been professionally engaged for him ; the first time I ever saw him was a year ago last April or May, when he came to my office with Mr. Dennison, his brother-in-law ; he wanted to have Mr. Coit arrested ; Mr. D. did the most of the talking, and the result was that I drew an affidavit to hold to bail, and issued a capais against Mr. Coit, for criminal conversation with Mrs. Griffin ; I questioned the prisoner some in relation to the case, but it was difficult to get an intelligent account of it from him ; he was not communicative, but correctly answered any questions I asked him ; he said he disliked to sue Coit as he had said he would kill him if he prosecuted, and that he had a large dirk knife which he had

threatened to use upon him : that Coit had been upon the Erie Canal, and had boasted how he had used the dirk upon two men, and how he would use it upon him if he prosecuted ; he wanted the bail so large that Coit could not give it, and would have to go to jail ; Griffin or Dennison carried the writ to Judge Judson, of Sherburne, who ordered the defendant to be held to bail to the amount of a thousand dollars ; I also told Griffin he had better go with the sheriff to arrest Coit, but he said he would not, as he was afraid to, and declared that he would not go back to Otselic till Coit was arrested ; ten or twelve days afterwards I had an interview with the prisoner, and then Coit had been arrested on the *capias* ; previous to this second interview I had learned that Griffin had given Coit a release from all damages or claims he had against him, and had also signed articles of separation from his wife ; previous to issuing the writ he denied having done so ; I questioned him very closely in relation to it ; his manner at this time attracted my attention, he sat in his chair, apparently abstracted, and entirely motionless.

By the Court—He would sit so ten or fifteen minutes at a time, and then start suddenly and ask some question in relation to his suit, although the same inquiry had been made and answered before.

Direct Examination resumed—I remarked when he went out he thought more of the affair than I at first supposed ; at this time I discovered a very singular appearance in his eye ; it had a vacant stare, and there was wildness in its expression ; he was in great trouble, and the object of his visit was, as Coit had given bail, to know if there was any way to arrest him again ; he staid an hour or an hour and a half ; I next saw him at Brookfield, the 26th May, 1844 ; he came to me at Bailey's Corners, very much agitated, and in a tremor, and said that Coit was then in Brookfield with his wife, and he had noticed, as he passed through a door, that he had a dirk knife in his coat sleeve ; he also said he had been advised to get a peace warrant against him ; his eye had an unnatural wildness every time I saw him.

By the Court—I now observe the same expression in the prisoner's eye, though it is not as wild now as then.

Direct Examination resumed—The last time I saw him he came with Coit to my office, and said they had settled the suit I had commenced ; Coit said he had executed a deed to Mrs. G. for her children's benefit, paid Griffin \$25, I think, and was to pay my costs ; I made up my bill amounting to \$15 or \$20, but he thought it too high, and the prisoner took me into another room and wanted I should take \$10 or \$15.

By the Court—His reason was that it had been hard for Coit.

Direct Examination resumed—I went away leaving the matter with my partner ; Griffin soon came to me, said that he could do nothing better with my partner, and wanted me to take \$12, because it had cost Coit a great deal. I think Coit finally paid my partner \$15.

In the first conversation, I think he said he did not blame his wife, as Coit had given her some drugs or medicines, which had made her love him, and that she could not help it ; in other conversations he spoke of his wife frequently, but not to blame her, though he did Coit.

By the Court—When Coit and Griffin were at my office, I did not notice that the latter was under any constraint. I think he told me in our first interview that Coit had threatened to kill him in his own house, and he had no doubt he would, if he had not left ; at the time they were there together, I saw but little of them, and cannot tell whether he was yet afraid of him.

Cross examined—It is nothing unusual to find it difficult to get a clear statement, from a party in a delicate question. The first time I saw him he answered my questions clearly and promptly, though at times he would remain mute for a spell. His eye was glassy, more so than now, though it still has such a look. He understood clearly that if Coit could not give bail he would have to go to jail.

By the Court—At the time he hesitated in answering, I thought his mind was abstracted.

Cross examined—At the second interview he denied having signed or executed any papers between himself and wife, or Coit, in relation to this subject. After this, I became satisfied that he had executed them, and at a third interview I spoke sharply to him about it, and asked him if he did not go to Hubbard's office in Norwich, with Coit and his wife, and execute articles of separation between himself and her, and give him a receipt? he denied having given any receipt cutting off his right of action. I questioned him the second time more particularly about giving a release of his cause of action. At the fourth time I saw him, he said Coit had executed to Mrs. G. a deed of some real estate, paid him \$25, and was to pay my costs. I noticed nothing unfriendly, or that showed that Griffin was under the influence of Coit, nor did I notice the prisoner's eye. At the time I saw Griffin at Brookfield, he seemed terrified, and there was an unnatural expression in his eye, as I thought, different from what is usual when men are excited.

Erastus Dennison, sworn—I am Griffin's brother-in-law, the brother of his wife. I have known the prisoner since he was a boy; he is not as he used to be before he parted from his wife, neither in his looks nor in his actions; he appears absent minded and stupid, and does not notice things as he used to; there is also a material difference in his eyes while conversing about his troubles they wear a glassy look. The fifth day of May last, I went with him from Brookfield to Otselic. We went a-foot, and staid all night at Stokes', seven miles from Coit's. On the way, his conversation was all about his trouble with his wife and Coit, and said so much about it, that finally towards the close of the day, as we were crossing a small brook, being tired of hearing him, I told him I was wearied with it, that he must throw it off his mind, and says I, pay attention to these frogs which are peeping here. He instantly turned, clinched and tried to throw me, so that I had difficulty to keep from falling. I

had scuffled with him before, and now I thought he showed more than usual strength. My eldest sister had been down to Coit's, and she told me that Mrs. G. wanted to get away, and if she had any friend she wanted assistance, and so I went for her. We had understood that Coit did not want Griffin to come there, and so in the morning I went to Coit's alone, while the prisoner went to his brother's, and elsewhere to get some sugar, &c., due him.

By the Court—He wanted to have his wife and child come away.

Direct Examination resumed—I was present at the time Coit was killed. When the prisoner came into the house he sat down on the bed, and soon after Coit came out, saying as he did so, "By G—d, I fear no man," and continued, "Griffin, get out of my house, I have understood that when you came here before you had a pistol." He then walked quickly to the door, threw it open and said "go out." Griffin did not go out till I told him he had better, and as he passed by Coit, he asked, "who told you?" I don't know as any reply was made. I then asked if he wanted me to go out, but he said he did not, and then I told him my business. I did not see Griffin again till I went to the door after the report of the pistol. (The witness' evidence as to his being injured, the putting out of the fire, &c., corresponds with that of others and is omitted.) He seized the whippletree as he passed me and struck Coit; to appearance Coit saw the blow coming and tried to avoid it by turning his head.

By the Court—I saw Coit before the blow, he did not come from the house as soon as the rest of us: I heard him say, "You have not shot yourself, have you?"

Direct Examination resumed—The prisoner did not appear to know anything when the blows were given, which were very quick, nor did he make any effort to escape till I told him to go to Tallett's. There was an old season check in the whippletree, which was extended by the blows.

Cross Examined—(The evidence of this witness as to

Griffin's alteration after his separation from his wife is omitted as it only corroborates that already given.) Before the time when we were going to Otselic, I had scuffled with him, and then threw him easily enough. At this time he clinched around me and gave me a good hug. I saw no appearance of anger; he said that day that he wished no harm to his wife or Coit. From the time we heard the report of the pistol, all were much agitated; it was three or four minutess before Coit fell.

John Tallett, sworn—I have known Griffin eight or ten years in Otselic; he has changed since his difficulty; is more still and not as free to converse. In March last, I bought some property of him and was to pay for it in money and sugar; I saw him on the day of the killing: he came into the field where I was at work with others, about 9 or 10 o'clock A. M.; I spoke to him about the sugar and money; he said he did not know as he had come for either; had come over from his brother's that morning; I said, "I suppose you want that money." He asked what money? I told him, and he said, "I will take it. I did not think of it." Enquired also how far, or the way to Lamphear's, although he had lived in that neighborhood eight or ten years. After going down to the house, ten or fifteen minutes after, he again asked the way to Lamphear's. His appearance caused remarks.

Cross Examined—His eye was wild and glassy as if he was deranged; I don't think he looked as if he was angry; they were more wild than now, or before the difficulty.

Asher M. Ray, sworn—I am a magistrate in Otselic, and know Griffin; on the 12th May, 1844, he made an application to me for a peace warrant against Coit, as he was afraid he would take his life; I had to get every fact from him by asking questions; I did not issue the warrant, because I thought his mind affected; his eyes looked strange, had a vacant gaze, and were fast in their sockets.

Cross Examined—He did not answer all of my questions directly; his eyes looked glassy, like a dead man's; he told

me that Coit had said if he prosecuted, it would cost as many lives as cents.

James R. Sears, sworn—I have known Griffin eight or ten years, and I also knew Coit; I have heard the latter say that if Griffin was not d—d careful he would leave him asleep in the woods some time; the prisoner does not appear as he used to; there is a change in his countenance and looks.

Norman Ford, sworn—I am a Physician and Surgeon residing in Otselic; I have known Griffin twelve or fourteen years, he lived two miles from my house; since his separation from his wife I have seen him occasionally, and have seen nothing in him but what would naturally arise from a depression of mind; in conversation I have discovered no symptoms of aberration, although when talking about his wife he appeared excited; I have not thought him insane; I saw him at Tallett's on the day Coit was killed, and afterwards he was at my house till taken to prison; he staid with me three nights and two days, appeared mate and not inclined to talk, which was a characteristic of the man; I thought there was some aberration or ordinary depression of his mind caused by his troubles, he was always rather odd and not familiar as many men are; his eyes were rather glassy, more so than before the separation; his wound was painful, and mental and physical excitement might produce such an appearance.

Cross Examined—When I went to see Griffin at Tallett's he was drinking tea, and as I went in, asked me how they did up to the other house, repeating the questions several times he made no complaint, nor spoke about his wounds till I did; the ball entered about the middle of the thigh, and went around under the limb just below the knee; trouble of mind is one of the causes of insanity.

Reuben Parker, sworn—I am acquainted with Griffin and have conversed with him about his separation from his wife; he seemed to feel bad, and I remarked after the conversation that he would become deranged; I saw him the day of

the examination ; merely shook hands with him, he appeared quiet ; I am Erastus Coit's administrator : (some papers were shown to the witness ;) these papers I found in his trunk ; (the papers referred to were, a receipt given by Griffin to Coit in full for all claims for damages arising from the criminal conversation between the latter and Mrs. G., and another in full for the suit commenced against Coit by C. Mason, Esq., both dated at Otselic, June 9th, 1844.)

Cross Examined—I am a magistrate in Otselic, and was well acquainted with Coit ; his character and temper were of the very worst kind ; he used to carry a dirk, and has told me that he also carried pistols.

Lucius McGraw, sworn—I am the constable who arrested Griffin and who had the charge of him till taken to Norwich ; he appeared mild and quiet, and merely answered, and correctly, the questions I put to him ; some persons with whom he was better acquainted, he did not answer so directly ; a gentleman with whom he used to be acquainted, came in and asked him how he did ; Griffin replied " so the Indians say ; " he then recognized the person and answered him correctly.

Cross Examined—While he was under my charge he seemed indifferent at having killed Coit.

By the Court—I sometimes left him alone, and when I went back, his eyes would be glassy.

William N. Mason, sworn—I was at H. Hubbard's office when the prisoner, his wife and Coit came to execute some papers ; Griffin wanted to have some articles of agreement so drawn up that they would not hinder him from getting a divorce from his wife ; I thought him a weak-minded man.

Harvey Hubbard, sworn—I drew up the articles of separation between Griffin and his wife ; she said she was going to work for Coit, but would not unless it was done. Eight or ten days after, drew up a release for them which was executed and delivered conditionally to me ; the conditions were that Coit was to furnish proof for Griffin in a suit for

divorce which I was to bring ; Coit afterwards fraudulently obtained the release from me ; I did not file the bill for divorce.

Delight Griffin, called by the Court, sworn—I was married to James C. Griffin, the prisoner, fifteen years ago, the 17th day of last March ; my eldest child will be 15 years old next December ; I have six children ; I became acquainted with Coit seven or eight years ago ; he commenced boarding with us about November 1st, 1844 ; had improper intercourse with him before that ; don't know as he came to live with us in consequence of that or not ; had no more improper intimacy with him till two or three months after he came there ; I should say he was the father of my youngest child ; up to the time of my intimacy with Coit, Griffin had been more kind than the majority of men, and towards my children he was affectionate and tender ; after Coit came to live with us my husband heard of our intimacy ; one of the children told him of it ; he spoke to me about it and I told him it was not exactly as he had heard it ; he talked kindly to me and we consulted what course it was best to take ; I told him how I had become unfaithful to him, and my views that there was some unnatural cause for the estrangement, or it would not have taken place as it did ; that I supposed Coit had used unlawful means ; that he first used violence, and then as I was convinced, resorted to other means ; after a length of time, as near as I can recollect, three months, he several times gave me sugar which I supposed was drugged ; I told my husband all this ; I don't know whether he believed it, he at least treated me better than I deserved ; Coit lay under the window and heard all this conversation, and at its close rose and said " that he had heard all he wanted to."

I was present at conversations between my husband and Coit after this ; the latter used threats towards my husband, and said, if he took advantage of the law, it would cost as many lives as cents of his property ; I never saw him have a pistol, but have seen him flourish a dirk close to my husband's face ; at the time they went to Norwich after the pa-

pers, it was agreed that I should lie with Coit, for the purpose of getting the divorce.

Griffin was reluctant to part from me, but said one of the children might stay; Coit was as tender and kind as he could be; he could not be as kind as Griffin; his language was harsh, he was kind to me, but severe towards the children; it was not pleasant to live with Coit, and so I told my husband, but I did not go back, because I was afraid that if I did Coit would kill him, and I would place myself in danger rather than him; I did not see as much change in Griffin as I wished, as he did not seem to feel very bad; I discovered that there was a change in him before we separated; I frequently saw him at Coit's, and I saw he was changed; he had a different countenance, and undoubtedly different feelings; was pale, and had strange feelings in his stomach when our affairs were brought up, so that he would take his bed for three-quarters of an hour or more; I saw him soon after he struck Coit, and then his appearance was as it used to be when he was in one of these fits; the first time he came from Brookfield, I noticed that he had a singular appearance; did not seem to know what he wanted, and would not pick up or take away the things he wanted; I thought this change increased upon him; I noticed this change more than ever when we went to Norwich; after we returned and sat down to supper, he did not seem to know how to eat; he sometimes slept at Coit's while we lived together; he was not quiet, and complained of strange feelings which he could not account for; seemed to be in a study; when I went to Coit's, I went with the express understanding that I should leave when I wanted to.

Doctor Amariah Brigham, sworn—I am Superintendent of the Lunatic Asylum, at Utica, and have been since its organization, now nearly three years, during which time I have had the care of above seven hundred and fifty insane persons at that Institution. Previous to my coming to Utica I had been for several years Superintendent of the Retreat for the Insane at Hartford, Conn. I have visited

many Lunatic Asylums in this country and in Europe, and have seen a large number of deranged persons.

I have heard most of the testimony given in this cause, and have also had an opportunity of examining the accused. I am reluctant to express a very positive opinion, knowing the extreme difficulty of ascertaining by slight observation the mental condition of a person who has committed such a crime:—still on a review of the whole case I am of opinion the prisoner was at the commission of the act and is now, insane. My reasons are in the first place—the aggravated wrongs he received were such as would be likely to cause insanity and then the *terror* in which he lived would aid in increasing and perpetuating it. As evidence of insanity I consider the state of his bodily health—his sleeplessness—his fits of abstraction—not noticing what was said to him—taciturnity at times and then talking unnaturally rapid—asking the same person the same question repeatedly—inquiring the way in places where he was well acquainted, his change of character and countenance noticed by all after his separation from his wife. These and other circumstances testified to, together with his present appearance, his rapid pulse which I have repeatedly and uniformly found above 100 in a minute have led me to believe him insane. Had the case been presented to me before the catastrophe I should have thought the individual required medical attendance and care in consequence of his mental condition. Another circumstance which in my view is some evidence of insanity is the rapidity with which the deed was done. I have often observed that an insane person in a paroxysm of excitement is quicker in his motions than a sane one—it being almost impossible to avoid the stroke of an insane man. His appearance and conduct after the deed was such as I should expect from an insane person. After an outbreak or paroxysm of excitement the insane usually become calm. The appearance of the prisoner as it has been described and at present is, in my judgment evidence of insanity. I need but to allude to his vacant gaze—the relaxed appearance

of the lips, the composed or seemingly paralysed condition of the muscles of the face that give character and expression to the countenance, his indifference, the unnatural appearance of the eyes noticed by all and which all have found it difficult to describe, some calling it a "wild gaze," others "a staring look," while others have well described it as the "appearance of a person just dead," and a look of "*more than indifference*" and very different from the natural appearance of his countenance.

Cross Examined—I never saw the prisoner till yesterday. I should say that a sudden and great change of character and disposition afforded evidence of insanity. In this case if I had not known of the wrongs and difficulties of the accused nor of the final catastrophe, I think I should have thought him insane from the symptoms he exhibited and which have been testified to. I do not consider talking in sleep nor the other circumstances mentioned taken individually as proving insanity, but taken collectively I think they do. I have rarely known a case of insanity not preceded or accompanied by sleeplessness. The concentration of a person's mind upon one subject may cause absence of mind and if long continued, insanity also. In anger there is a glassiness or rather a sparkling of the eyes, but it is very different from the appearance described and the whole countenance is different. In anger there is the look of passion, but in this case there is no look of emotion whatever. He seems the most indifferent man in Court.

By the Court—I think his present appearance indicates insanity—or the most consummate deception, such as none but those well acquainted with the varieties of insanity would be able to exhibit. Feigned insanity I believe is usually easy of detection.

Cross examination resumed—Calmness after great excitement is common in the sane, but I think not so complete and striking as in the insane. I can hardly conceive of a sane man after committing an act like that the accused is charged with, becoming at once calm and indifferent about the result,

asking no question whatever about it. The color of the face is undoubtedly changed by confinement, but confinement would not produce the change described. I cannot regard it as exceedingly strange that an insane person should prosecute his business correctly for awhile, and then have a sudden paroxysm of insane excitement, commit some heinous act and then become calm, and act and converse rationally for a time; for I have seen a considerable number of such cases though they may be deemed rare.

The evidence was all closed at 5 o'clock, P. M. The Court expressed their opinion, founded upon the testimony and the actual appearance of the accused, that he was insane, not only when he committed the deed, but also at the present time.

No remarks were made by Counsel, and the Jury, without leaving their seats, found the prisoner NOT GUILTY, BY REASON OF INSANITY.

An order was next made by the Court. that the accused be sent to the State Lunatic Asylum at Utica.

ARTICLE VI.

EVANS ON INSANITY.

[In the last number of the *Illinois and Indiana Medical and Surgical Journal*, is an excellent article on insanity, by John Evans, M. D., one of the editors of the Journal, and Professor of Obs. &c. in "Rush Medical College," Chicago. From this article we make the following extracts.]

FORMS OF INSANITY.

Under this head authors have generally made quite a multiplicity of distinctions, many of which serve much better to display the learning of the author, than to elucidate the subject. The different forms of the disease so often pass into each other without any manifest influence determining the

change, that it is exceedingly difficult to make any very accurate distinctions, that will give a clue to the pathology of the case. However, as the peculiarities of these different forms of disease, may be important in directing the moral treatment, I will notice a few of the most prominent. They are *mania*, *monomania*, *melancholia* and *dementia*. There are distinctions depending upon the organ, or part of the brain, or nervous system affected, not generally treated as varieties of insanity, which are much more properly entitled to the distinction, as derangements of the senses, of the intellect, and of the moral sentiments. That different parts of the brain as well as of the general nervous system, perform different functions, is beginning to be quite generally admitted. And if it be true, why not look to different parts of the brain for disease, when certain feelings, sentiments or faculties of the mind are deranged in their action?

Mania.—This form of insanity is readily recognized. It is characterized by a peculiar wild expression of countenance manifesting great anxiety, perturbation and excitement of the feelings, and is attended with a general derangement of the intellectual faculties. The eyes are injected with blood, and glare wildly. The features become more rigid, and are subject to frequent contortions. The hair often becomes dry and stiff, and adds to the haggard appearance.

This form of insanity is the most violent and uncontrollable, but not by any means the most incurable. It often continues for several days, or weeks, or even months, and passes into one of the other forms of the disease. When this form occurs, it is generally at the onset of the attack. It is that form of insanity most generally attended by, and consequent upon excitement. Of the various forms of this chronic disease, mania is the most active.

Climate, and the peculiarities of the inhabitants have much to do in determining the character insanity assumes. Dr. Ray observes, "I have little doubt that in Great Britain and France, insanity assumes very much less frequently than

with us, the form of intense and completely uncontrollable excitement, and when this condition does occur, it is of much shorter duration." Energy is one of the prominent characteristics of the American. He does everything he undertakes with all his might. He distinctly acts on the high pressure system; being accustomed to freedom of thought, speech, and action, constantly pressing forward with the brightest hopes to the highest destinies, while in health, it is but reasonable that we should find him when insane, the subject of the most ungovernable excitement.

Monomania.—The mind may be but partially deranged, that is in reference to but one or two subjects, while the other powers remain unimpaired. Although recognized as a distinct form of the disease by authors, it in fact differs from that of mania only in extent. It often precedes mania, and constitutes a premonitory symptom of its onset. Many persons are to the full extent of the meaning of the term, monomaniacs, who are yet capable of transacting business, and fulfilling competently most of the relations and duties of life. In fact, many of the most distinguished persons have been partially deranged. Luther fancied that the devil was in him, and that he heard him speak. Butler in his celebrated *Hudibras*, refers to this in the following lines :

" Did not the Devil appear to Martin
Luther, in Germany, for certain."

Not only does slight disease of the brain frequently exist without destroying the mind, but it frequently has the influence of exalting its powers. Dr. Brigham says, " In the writings of Fielding, Metastasio, Pope, Dryden, Rousseau, Madam Roland, Dr. Johnson, Byron, and many others, are descriptions of incipient madness, evidently drawn from their own sensations. Metastasio says, " when I apply with attention, the nerves of my sensorium are put in a violent tumult, and I grow as red as a drunkard." Pascal often sprang from his chair while composing his most celebrated works, seeing a fiery gulf opening by his side. Descartes was often followed by an invisible person, calling on him to pursue the

search of truth. Benvenuto Cellini, saw a resplendent light hovering over his own shadow, and Raphael says, alluding to his celebrated picture—the transfiguration—that when engaged upon it he might be looked upon as an enthusiastic madman: that he forgot himself, and fancied he saw the whole action passing before his eyes. Cowper was decidedly insane, even at the time he wrote his most celebrated poems. All this time and for many years, he doubted the identity of his most intimate friend, the Rev. Mr. Newton. Cruden, the author of the concordance of the bible, was insane more than thirty years, during which time he prepared and published that learned and valuable work. Robert Hall might be mentioned, if not as an instance of the improvement of the mental powers by insanity, certainly as one in whom this disease did not injure them.

Numerous cases are on record in which great difficulty has been experienced by physicians and jurists in establishing insanity; so well and correctly did the subjects of it think and talk on almost all subjects, while in reference to one or two topics they were quite deranged.

One of the inmates of the N. Y. State Lunatic Asylum, is quite an intelligent correspondent of the newspapers. He converses freely and sensibly on most subjects. The following “prayer for the insane poor,” he wrote and presented me:

“O God, who declarest thy power! in commiseration mercifully regard me and restore me to saneness and composure amidst all my perplexities. To usefulness, respectability, individual and social happiness. To an ability to acquire and control the means for my respectable and honorable maintainance. To the rational enjoyment of the privileges, and to the faithful performances of the duties of an American citizen.”

I heard him declaim “The Soldier’s Dream” in a manner that would have done credit to the soundest mind and the best student of elocution. In fact, no one, from all I saw, would have suspected him of insanity.

Almost every hospital for the insane has its preachers, its politicians, its sages who manifest their wisdom by silence, its philosophers and its poets. One of the best productions from one of the latter class, and they are numerous, is the following from a patient in the "Retreat," near York, in England. He, it seems, fancied himself destitute of heart, liver, brain, and everything else.

"A miracle, my friends come view !
A man, (admit his own words true)
Who lives without a soul ;
No liver, lungs, nor heart has he ;
Yet sometimes can as cheerful be
As if he had the whole.

His head, (take his own words along
Now hard as iron, yet ere long
Is soft as any jelly ;
All burnt his sinews and his lungs :
Of his complaints, not fifty tongues
Could find enough to tell ye.

Yet he who paints his likeness here,
Has just as much himself to fear,
He's wrong from top to toe ;
Ah friends, pray help us if you can,
And make us each again a man,
That we from hence may go."

From what has already been said, it is plain that no regular distinctive symptoms can be given of monomania. It is any form of insanity partial in its extent.

Melancholia.—Dr. Elliotson says "there is no real difference between "mania" and "melancholia."

The distinction here tried to be made is to form a class of those cases in which great depression of spirits prevail. But no more appropriate is this, than to make a class for the suicidal, homicidal, loquacious, taciturn, the merry or the voracious ; for almost all forms of insanity are liable at times to assume this character.

Dementia is that form of the disease that destroys the mind or so far affects the brain as to suspend the mental manifes-

tations. It is most common in old cases, where from long continued disease the brain becomes more and more under its influence, until there is a complete want of mind. Although it occasionally is found in the early stage of the disease, most authors deny the existence of acute dementia. When it does occur, I apprehend it is from a prevalence of disease through the whole brain, to the extent of entirely suspending its appropriate action as the organ of the mind. I saw a case last spring in the Pennsylvania Hospital for the Insane, that I supposed to be of this character.

There is little hope of cure in long cases of dementia, especially in those that have gradually assumed this character.

There is another form of insanity that has recently attracted much attention. It is of the utmost importance, not only in a pathological and therapeutical, but also in a medico-legal point of view. It is called *moral insanity*, and is a derangement of the moral sentiments and feelings without an overthrow of the reasoning or perceptive faculties.

Great destructiveness, acquisitiveness, self-esteem, love of approbation, sexual desire, &c., are often found where they may not be said to constitute insanity. But when these propensities become so strong as to entirely control the action of the individual, in spite of his better judgment, (and they often do) while all his moral powers are brought unavailingly to bear against them, he is certainly insane. When an individual feels an irresistible impulse to do any unlawful act contrary to his better judgment, he is deranged; but the case becomes much more manifest when the act runs counter to the known and established laws and feelings of his own nature: as when a parent is impelled to the destruction of his own child, &c.

Such cases require in the jurist and medical witness great care in investigation, and sound and enlightened judgment in decision, lest on the one hand they condemn the irresponsible and consequently innocent, or on the other they let the guilty go free.

Hereditary conformation, education, and the power of habit have much to do in predisposing to this form of insanity.

Numerous instances are on record where the excessive indulgence resulting from hereditary disposition, or vicious education, of one or more of the propensities of our nature, have so strengthened them as that they have acquired the complete control of the whole man; or in other words produced moral insanity.

I believe the day is not far distant when an investigation of the pathology of insanity will give us a more rational classification of its different forms, founded upon the disease of the brain and the parts affected, instead of the peculiarities of the mental manifestations of that disease.

Employment.—Let something be devised to keep the patient employed; and if he is able, and has been used to labor with his hands, this will be the best means. While the hands are employed busily the attention will be directed to the work; and although much effort may be necessary to effect an application to it, most persons can eventually be interested which will abundantly reward for the pains by engaging the attention and invigorating the system.

The cultivation of a garden, labor in the field, or some mechanical occupation for the male—sewing, knitting, spinning, washing, ironing, scrubbing, and the like domestic labors for the female, will be entirely appropriate, where the ability and inclination will allow. No harsh measures should be used to induce the insane to work, or for any other purpose.

When ability or inclination show the impropriety of this kind of employment, many amusements may be resorted to, and even with those who labor they should be introduced for recreation.

The insane are often fond of reading, which is both an interesting and useful amusement. They often take great interest in histories, works of fiction, and in reading newspapers. Where there is an inclination of this kind it should always be encouraged; however, with a care not to place any work in their hands that treats upon any of the subjects upon which they are deranged. In fact, in selecting em-

ployment and amusements for them, care should be had in every case to see that they divert the mind from those subjects upon which they generally dwell.

Schools in hospitals are becoming quite popular as a means of entertainment and instruction. I saw a most interesting exhibition at the N. Y. State Lunatic Asylum last spring, in which the insane scholars deported themselves with great propriety, read many pieces of their own composition, recited lessons and gave some fine specimens of declamation. Dr. Brigham assured me, that many of them improved rapidly. Some philanthropic individuals in Europe are doing wonders in developing the minds of idiots by educating them. It is said they succeed in teaching many, rules of behavior, who appeared previously almost entirely destitute of mind.

By giving the insane lessons, they are entertained, and the mind kept steady, which favors recovery. Geography, history, language, reading and writing, form good studies for the insane. Drawing and painting too, are interesting to those who have a taste for them.

An intelligent lady, a few years ago, having long been a professed christian, was so rejoiced at the conversion of her husband, who had been an avowed infidel, that she went all lengths with him in devotions and leading a life of self-denial. The subject of religion was their constant theme. They had family prayer three times a day, and fasted twice a week; while she at the same time was suckling a young child. Her health began to decline, she complained of general debility. A loss of appetite and a torpid condition of the liver soon followed. For a time her devotions became more fervent, her religious enjoyment scarcely knew any bounds, and the whole religious community rejoiced in her spiritual prosperity.

But her physical system was too much worn down by fasting, suckling and application, to bear the mental excitement with impunity. She lost the evidence of her acceptance with God, and her enjoyment was changed to despair. Her countenance manifested it in every feature; and her

supplications for mercy, by their fervency and earnestness, corroborated the expression. Her sinfulness in having professed a change of heart, when (as she said) she had not, and all the fancies and real errors of her life were brought up in fearful array before those she addressed. She would earnestly solicit advice of her friends, and often inquire whether they thought it possible for her to receive pardon. Her husband reasoned with and prayed for her, and her pious friends and neighbors held prayer meetings at the house for her especial benefit; but little thinking, that, in calling for Divine aid, they were violating one of the established laws of nature, which man may not disregard with impunity. Of course, under this she became worse and worse. She even thought of self-destruction, and had made preparations for the awful act.

When I took charge of the case, it was with the utmost difficulty that I could for a moment divert her mind from the subject of religion, and from brooding over her deplorable condition.

I removed her from home, forbade conversation on the subject of her condition or religion in her presence, used the physical remedies indicated by the derangements of the general system, gave liberal doses of morphine at night to secure repose, for she, as is usual in incipient insanity, passed sleepless nights. I set her to work with her pencil, which she plied with much taste and skill, part of the day, and required her to recite a lesson in French in the evening. These occupied much of her time, and she soon became interested in them. She rapidly improved, her countenance brightened up, she slept soundly, and in the course of a few weeks was quite comfortable. It was some time, however, before the subject of religion could be introduced in her presence without causing much agitation of mind. And it was months before she could attend religious service without great excitement. However, by carefully avoiding the subject, she in time became entirely healthy, and able to converse on all subjects with intelligence and interest."

ARTICLE VII.

NOBLE ON THE BRAIN.

The Brain and its Physiology, a critical disquisition on the methods of determining the relations subsisting between the structure and functions of the Brain. BY DANIEL NOBLE, Member of the Royal College of Surgeons of England. 8vo. p. 450, London, 1846.

This is a valuable work; not that it contains many original views, but it is a good collection of facts relating to that most important of all physiological subjects.—the true doctrine of the functions of the brain. Mr. Noble is a phrenologist, and this work is an attempt to prove that the method of determining the functions of the brain proposed by Gall, is far preferable to all others, and in fact the only correct and philosophical one.

We think Mr. N. attaches too little value to other methods of investigation, especially to the evidence derived from Pathology and Comparative Anatomy, and we purpose on some future occasion to show that phrenology does not derive that full confirmation from the study of monomania that many phrenologists have supposed it would, if such cases were properly studied. Believing as we do in the great principles of phrenology, we have been somewhat surprised to find on examining the brains of those who have for many years exhibited derangement but of very few mental faculties, no marks of structural disease of that portion of the brain, where according to phrenology, the organs that manifest these faculties are situated. Further than this, however, we have found nothing in the study of the morbid anatomy of insanity to discredit phrenology, on the contrary we have occasionally found, rarely we admit, striking proofs of the phrenological location of some of the organs and faculties.

Cases illustrative of this subject we intend hereafter to present our readers.

We do not now propose to examine critically this excellent work of Mr. Noble, but we strongly recommend its perusal to those who are interested in studying the physiology of the brain. The following chapter on the value of Phrenology in relation to insanity, we think deserves a place in our Journal.

“After what has been advanced; it becomes a very simple matter, to demonstrate the harmony which exists between the physiology of Gall, and the ascertained principles of pathological science. Thus, when it is allowed that the brain is the organ of the mind, that distinct parts subserve distinct functions, that healthful manifestation of a faculty depends upon the healthful condition of the corporeal instrument, and that vigor of function is in proportion with the size, *cæteris paribus*, of the cerebral organ,—a standard becomes established by which to estimate the character and the extent of the morbid states, grouped under the designation of insanity. Phrenology, having shown that the mind, in this life, acts through and dependently upon the cerebral organization, leads most unequivocally to the conclusion, accordantly with all analogy, that mental derangement is *functional disease of the brain*, and, so far as we can reason philosophically upon such a subject, not a disease of the immaterial soul. And, as the variety and the character of the functions of the brain have now to a great extent been developed, its pathological states may be studied upon the same principles as those which guide the scientific inquirer in general pathology. Knowing the ordinary and natural manifestations of the individual faculties, and, in great part, the organic condition upon which these depend, we are enabled to observe with greater accuracy the deviation from such manifestations, with its kind and extent; and, by diligent prosecution of the subject, we may expect to be enabled, in many cases, to ascertain, with reasonable exactness,

the state of the organ whose function is disturbed ; and so may attempt, without rashness, to deduce the connection between altered function and change in structure.

In the history of insanity, there are few points in connection with it that have presented greater difficulties than that of *monomania*,—a term, as is known to all, used to designate those cases where the derangement of mind is upon one subject only, or, if upon several, holding a relation, in chief part, to some one particular faculty or mental quality. It must immediately strike every one who has the slightest acquaintance with phrenology, how remarkable is the harmony subsisting between this latter, and the phenomena involved in monomania. ‘A very important source of evidence,’ says Dr. Carpenter, ‘is that afforded between the several kinds of monomania, and the forms of the brain of the persons exhibiting them ; and the number of those who, having studied this question, have given in their adhesion to the phrenological system, is one of the most weighty evidences of its containing much truth.’ The organs, in the aggregate constituting the encephalon, may, in the most perfect accordance with all that is known of disease, be in a morbid condition individually, and then each will affect only the corresponding faculty of the mind, while the others remain in a state of ordinary sanity ; but, in this isolation of morbid manifestation, the derangement *need not* involve particularly the organs most largely developed, although experience has revealed the fact that such is very often the case. Indeed, if nothing had been heard of monomania, the phrenologist (being at the same time a pathologist) would have declared, *a priori*, that such a condition must at times occur, unless the brain supplied, in this respect, an exception to the general laws of the animal economy.

An objection often made may here be started, to the effect that the morbid anatomy of insanity does not furnish that corroborative evidence of the soundness of Gall’s physiology of the brain, which general physiology receives from the same source ; and, in support of this objection, some eminent

names may be cited. It has no validity, however; for it is a fact that, not only phrenologists, but writers ignorant of, or opposed to, phrenology, have recorded numerous cases, clearly associating mental derangement with evident change in cerebral structure; and many instances even, where the marks of disease, discovered after death, have accorded with the phrenological locality of the function previously disturbed. Still, it may be said that cases of insanity have often been observed, in which no corresponding morbid change in the brain could be detected. Undoubtedly, this is the fact. But then, let us ask, how stands the matter as regards the general principles of pathological science? Why, it is well known, that aberration in function is not *always* succeeded by appreciable change of structure, and that marked change of structure is not at all times preceded by obvious aberration in function. These propositions have been abundantly discussed and illustrated in an earlier portion of this work. Moreover, it should be recollected that the nervous tissue, in particular, is of such a character, that in some circumstances its physical changes are of a less notable kind than those of structure generally. As a matter of fact, it is notorious that there are several affections allowed by pathologists to depend upon some lesion of the nervous substance, for which no visible change in the tissue will account; such instances being technically denominated *functional*. It is very likely, however, that few examples exist, wherein functional disease would not, in progressing, finally induce such visible ravages in the structure, as to reveal the organic change, readily enough, on post mortem inspection; but then functional disease of the brain, does not always advance beyond a certain point so as to become, what, for distinction's sake, is called *organic*. Yet, it may be said,—surely when an insane person dies, there is an extreme case; and you ought, under such circumstances, to find appreciable alteration in the brain, upon inspection, if your doctrine be true. If every insane person died from the immediate effects of his insanity, there would be plausi-

bility, at least, in this position ; but then such is not the case, for the insane frequently die from other diseases when the cerebral affection has not extended beyond its functional stage ; and, under such circumstances, no characteristic appearances could reasonably be anticipated. But it must here be advanced that, with respect to the state of evidence concerning morbid anatomy in this class of diseases, much uncertainty exists ; because, if phrenology be the true physiology of the brain, the records made of the pathology and morbid anatomy, by persons ignorant of it, can only be received with the greatest distrust, even where there is no suspicion of inaccuracy resulting from previous bias ; and the fact is, phrenologists alone are competent to prosecute this department of inquiry with the full measure of success. But, in reference once more to the objection itself,—if Gall's physiology is to be rejected, because it is *imperfectly supported* (not contravened) by morbid anatomy, all physiology, for reasons and facts already adduced, ought to experience the same fate.

To enter upon any discussion regarding the causes or the symptoms of particular forms of mental derangement, or to suggest, phrenologically, specific modes of management, would be irrelevant to the present purpose ; the object being simply to display the applicability of Gall's physiology to the pathology of the brain, in the same way as the principles of general physiology may be, and are, applied to the prosecution of ordinary medical science. This analogy shall be traced a little further ; and it shall be shown that, by the aid of phrenology, we may adopt strictly rational systems of treatment, accordant, in all respects, with those which we follow in the general practice of medicine.

The principle has already been asserted, that for the satisfactory treatment of all disease, the relation between the corporeal organs and the agents by which their functions are influenced, must be understood. Every organ of the body has some special relation to certain objects, or conditions, by and upon which it acts ; thus, the digestive organs

are influenced by, and exercise themselves upon, the various kinds of aliment ; the heart and arteries are acted upon by the blood, and re-act upon it ; the lungs are in the same relation to the atmospheric air ; and so on. Suppose, then, that debility of any of the functions has been induced by some fault on the part of the related objects—by vitiation in quality, or by a too abundant or too defective supply,—plainly, the main indication, under such circumstances, is to modify, correspondently, the condition of the patient with respect to them ; suppose, for example, the stomach to have become seriously disordered by errors in diet, a knowledge of the relation between kind and quantity of food and the stomach, enables the practitioner to relieve the latter by modifying the amount and quality of the former. Again, if an individual shall have sustained damage in the respiratory functions, ascertained to be dependent upon the inhalation of impure air, a knowledge of the relation subsisting between the condition of the atmosphere and the lungs, causes us to prescribe change of air as an essential proceeding in the management of such a case. Further, experience has taught us, that a certain relation obtains between various organs of the body and certain drugs, and a knowledge of this relation leads to an employment of the latter, when some peculiar state of the former seems to require their appropriate action upon the functions. Thus, it being ascertained that preparations of mercury, in suitable doses, stimulate the action of the liver, and influence the secretion of bile, a right understanding of the relation of the medicament to the organ leads to an employment of the former in some conditions of the latter.

These illustrations of the leading principles which guide the scientific practitioner in the treatment of ordinary disease, will render the harmony subsisting between phrenology and pathology still more clear, in a point of view now to be discussed.

The brain, as before observed, is a congeries of organs, each one performing a special function ; the locality of many

of the cerebral organs and their respective offices have been made out; and, to a very great extent, we can determine the objects or conditions in relation to which the inward faculties become exercised. Thus, the faculties of *Individuality* and *Eventuality*—which include the power to know and to remember substantive existences, and events—have their related objects in the external world, and in its mutations; among the sentiments, a sense of *justice* is implanted within us, the circumstances related to which are the rights and feelings of our fellow-men; and, amongst the propensities, *amitiveness* may be adduced, existing in relation to the opposite sex. In like manner, all psychical powers and qualities, manifesting themselves through the instrumentality of cerebral organization, hold a definite relation to external circumstances, either of a moral or of a physical character, just as the lungs hold a definite relation to the atmosphere, the stomach to the food, or the heart and blood-vessels to the blood. And as in our management of disease generally, we can very often accommodate, in great measure, the relative circumstances to the disturbance of function, in such a way as to diminish the irregularity of the latter, we can also, with a knowledge of the actual fault in *cerebral* function, modify and control, in many cases, the quality of the appropriate stimulus. As an example, let us suppose a monomania to have been caused by an undue devotion to metaphysical reading, as happened some time ago within the experience of the author, who was consulted by a youth who had received the impression, from perusing a work by David Hume, that he and all the world had no real existence; a species of mental irregularity, occurring under such circumstances, indicating to the phrenologist a state of disease mainly in the organ of *Causality*. What, in a case like this, should form the principal means of cure, upon general pathological principles? Why, obviously, to allow the morbid portion of brain to be for a time as much at rest as possible, by withdrawal of all excitation arising from purely speculative disquisitions, and by augmentation

of influences related to other faculties, and so to *derive* the nervous energy from the diseased to healthy organs. And the same principle could be remembered and acted upon, more or less, in most other cases. *Moral* treatment of this character might occasionally be conceived, and put into practice, without the guidance of Gall's physiology; but even if it were, it could be in subservience to no thoroughly understood principle, and could therefore never rest upon any sure foundation.

In the *physical* treatment, moreover, of partial cerebral disorder, there is every reason for thinking that phrenology is susceptible of some distinct application. It is by no means an uncommon circumstance to discover physical signs accompanying mental derangement, in the region of the head corresponding with the organ whose function is disturbed; such signs, for instance, as increased heat, pain, and partial baldness, all of which are, more or less, within the experience of the author. In such a state of things, he cannot doubt, judging from what he has himself witnessed, that local treatment may *occasionally* be adopted with advantage. In cases where the cerebral affection would seem to be of an *acute* character, the topical application of leeches, or of cold, is at least *indicated*; and direct results, of a beneficial nature, have been verified in the writer's own practice. It may be supposed, however, that the advantageous effects of such proceeding have come rather from the *general* effects of the treatment, than from any immediate influence exerted upon the particular cerebral part through the local appliance; and in some cases, undoubtedly, such an explanation would be the true one; but there are others in which it could not very well be admitted—cases where relief has followed treatment directly topical, which had yet resisted the same treatment on being employed at some little distance from the affected organ. As an example of this circumstance, the author shall relate the subjoined case.

Mr. D. C., a gentleman about the middle period of life, of a sanguine complexion had for several years been sub-

ject to occasional attacks of cerebral plethora, evidenced however, in no other way than by the induction of symptoms purely subjective, which were always relieved by cupping in the posterior region of the neck. In the year 1839 he became a widower, and, from his general character and other circumstances, there is every reason to believe that he maintained this position in a manner consistent with the strictest morality: the cerebellum, however, was largely developed; and, under such circumstances, it occasioned the writer no surprise to find that, within twelve months from the death of his first wife, this gentleman became the husband of a second. Very shortly after this second marriage, he called upon the author with the following exposition of circumstances. He set forth that his general health was good, that he had of late been little, if at all, affected with any general sense of fulness in the head; but that, during *coitus*, he had been suddenly seized, on successive occasions with an acute pain at the back of the head, which progressively increasing, abruptly interrupted the consummation of the marital rite. With his hand he indicated the region of the cerebellum as the locality of this distressing symptom. He went on to state, that feeling a natural reluctance to make mention of these circumstances, he had had recourse, on his own responsibility, to the remedy which had always previously relieved the general affection of the head; but although the cupping in the neck had been liberally employed, it had failed to procure any sensible relief. On being consulted in such a case, it was impossible that the author should not fall back upon Gall's physiology. Indeed, he made the diagnosis, and deduced, moreover, the indications of treatment, by its aid. He directed that the posterior region of the head should be shaved, and a number of leeches be applied as nearly as possible in a line corresponding with the transverse diameter of the cerebellum; and after this should have been done, that the patient should make use of a cold lotion in the same region. The negative prescription may be inferred. These directions were carefully

attended to and obeyed. In a very few days the threatening (shall it be called?) of cerebellar apoplexy, arising from only the normal and legitimate excitation of the organ, had totally disappeared. The author has heard of no recurrence of the affection, although he has been in the constant habit of seeing the patient in question.

Corresponding cases, in reference to other parts of the encephalon, occur from time to time; and many of these have been recorded, especially certain paroxysmal affections of the organ of Destructiveness. It must yet be reiterated, that no such facts constitute *direct* proof of phrenology. They serve very well for subsidiary evidence of its truth; but, in their very nature, they can do no more.

The writer has heard it advanced, that, in undue cerebral excitation of a partial nature, no benefit should be expected to ensue from local blood-letting, because direct vascular communication does not exist between a particular portion of brain and the corresponding region of the scalp. This objection seems plausible at first sight, but it will not endure a close examination. The *sympathy of contiguity* abundantly explains the phenomenon; and, however difficult it may be to give a reason for the fact of parts contiguous to one another exerting reciprocal influence (apparently from the mere circumstance of such contiguity,) the fact itself is certain. Irritation of the lining membrane of the stomach is often relieved by leeches applied to the epigastrium; yet, between the abdominal integuments and the actual stomach, there is as little direct communication of any kind as between the scalp and the cerebral substance: and other parallel instances will immediately occur to the reader.

Where no physical signs of local disease of the brain evince themselves, and yet where the function of some special part is obviously deranged, it would seem not improbable that physical treatment directed to the external region of the organ should, in some cases, conduce to a beneficial result. Upon this point, however, the author wishes to

speak with caution, as he has not *seen* the success of such practice. Still, phrenology being true, it is reasonable to expect advantage under these circumstances; a favorable result would be in perfect harmony with what is known of practical medicine in other departments. For example, there are some forms of dyspepsia, where no tenderness on pressing the epigastrium is apparent, or other local sign beyond the irregularity of function, and yet where decided relief has followed the application of leeches, or counter-irritation.

A large proportion of the cases met with amongst the inmates of a lunatic asylum being of an incurable nature, it may be well to refer to the assistance which phrenology renders, in some instances, to the medical attendant in his discrimination of the hopeless from the other patients. Many who have displayed mental imperfection from their birth, owe this misfortune, proximately, to faulty size or configuration of the head. It were almost superfluous to observe, that, as phrenology would readily lead to the discovery of such instances, it would enable the practitioner to give in these cases a much more firm and accurate prognosis, than it would under other circumstances be practicable to give; just as an *asthmatic chest* (in popular phrase,) dependent upon organic malformation or deficiency of size, would at once be pronounced incurable."

ARTICLE VIII.

REMARKS ON INSANITY,

The result of Injury to the Head. BY C. LOCKHART ROBERTSON, M. D. *Resident Physician in the Cumberland Provisional Lunatic Asylum at Dunstan Lodge, Gateshead-on-Tyne.* (Read before the Medico-Chirurgical Society of Edinburgh, 1st April, 1846, and originally published in the Northern Journal of Medicine for May 1846.)

Severe injuries of the head, whether producing, in the first instance, concussion, or compression, are occasionally, though rarely, followed by permanent mental alienation. Thus, of 1220 cases, reported by Mons. Esquirol, * 18 or 1.4 per cent, only were caused by blows or falls upon the head.

Every variety of insanity may result from this exciting cause. Thus, of 482 cases of melancholia† (Lypemanie ou Mélancholic,) 10 or 2.0 per cent. were the result of injury to the head. Of 588 cases of mania,‡ 13 or 2.5 per cent. were caused in the same manner. Of 235 cases of dementia,§ 3 or 1.2 per cent. had the same origin.

Injuries of the head likewise produce moral insanity, *i. e.* perversion of the active and of the moral powers of the mind, the intellectual powers being sound. "There are instances," says Dr. Prichard,|| "in which a slight peculiarity of character, not amounting to insanity, has remained long and perhaps through the life of the individual, who has sustained a severe injury of the head. Sometimes this consti-

* Des Maladies Mentales, considerees sous les Rapports Medicales Hygieniques et Medico-legales, tom. i., pp. 62, 64. Paris, 1838.

† Esquirol, op. cit., tom. i., p. 435. ‡ Ib., tom. ii., p. 144. § Ib., p. 235.

|| A Treatise on Insanity and other Disorders affecting the Mind, p. 202. London, 1835.

tutes a kind of moral insanity; the temper is more irritable, the feelings are less under restraint than previously." The case of Robert Driver, below related, is one of moral insanity the result of injury to the head.

Injury to the head may act either as a predisposing or as an exciting cause of insanity. "Les chutes sur la tête,† même dès la première enfance, prédisposent à la folie, et en sont quelquefois la cause excitante." "A fall or blow may predispose to maniacal excitement.**. . . . In some cases of slowly advancing insanity which I have met with, connected with general paralysis, there has been reason to suspect that a predisposing cause was a violent fall on the head some years previous to the appearance of the mental disorder."

Many years may elapse between the receipt of the injury and the decided manifestation of the mental disorder. "Un enfant de trois ans fait une chute sur la tête;†† depuis il se plaint de céphalalgie; à la puberté le mal de tête augmente, et la manie se déclare à l'âge de dix-sept ans."

In all cases of insanity, the result of injury to the head, the *prognosis* will be very much influenced by the existence or non-existence of a depressed portion of skull. In the latter instance we must be guided by the variety and extent of the mental alienation. In the former, a reasonable hope may be entertained that, by the removal of the predisposing or exciting cause, namely, the depressed portion of bone, the patient may once more be restored to the use of his faculties. In stating this opinion, I am fully aware that I differ from Dr. Conolly, who says* "that a depression existing even to a small extent, often appears to induce incurable insanity." I have not met with any other notice in works on insanity regarding the influence of a depressed portion of skull on mental alienation.

† Esquirol, op. cit., tom. i., p. 63.

** Dr. Conolly's Clinical Lectures on the Principal Forms of Insanity, delivered at the Middlesex Lunatic Asylum at Hanwell. *Lancet*, Nov. 29, 1845.

†† Esquirol, op. cit., tom. i., p. 68.

* Loc. cit.

The following is a well marked case of moral insanity, the result of an attack of acute mania, complicated during its progress, as is frequently the case, with monomania, and cured by the removal of the exciting cause.

A case of moral Insanity caused by a Depression in the Skull, and cured by the operation of Trephine.

Robert Driver, æt. 23, a sailor, was admitted into the Dunstan Lodge Asylum on the 10th of February 1845.

Ten years since he fell from the mast of a ship; which accident was followed by an attack of acute mania.

On his return home he became more and more ungovernable in his temper, and violent in his conduct.

He also suffered from frequent pains in the part of the cranium on which he fell, and which he imagined were caused by his mother beating him.

After being some time in this asylum, this delusion gave way, and the intellectual powers of his mind remained sound, but his conduct continued ungovernable, and his language abusive, and kind words made no impression on his wayward temper. He still complained of pains in the injured part. On examining his head, I discovered a very distinct depression on the posterior superior margin of the right parietal bone, the situation to which he referred the pains.

In consultation with Mr. Furness of Newcastle, consulting surgeon to this institution, it was decided that the depressed portion of skull be removed by the trephine.

On the 3d of January, the operation was skillfully performed by Mr. Furness. The patient bore it well, and the wound healed, without a bad symptom. The portion of the cranium removed was healthy in appearance on both of its surfaces. It adhered very firmly to the dura mater, requiring considerable force for its removal. It was altered considerably in form, appearing to have been indented, rather than fractured, which is not improbable, seeing the accident occurred to the patient when only thirteen years of age.

His conduct is now, and has been since the operation, in

every way improved. He has had no bursts of passion ; answers civilly when spoken to, and is grateful for the relief afforded him. He looks forward with pleasure to his return home, which will take place as soon as the weather improves. He has, for the last fortnight, been working on the farm, and states, that since the operation, he has been free from pain in the head, under which he formerly labored.*

Sir A. Cooper, in commenting on a case of Mr. Cline's, in which, by the operation of trephine, a man had been restored to health, who had passed thirteen months in a "state of perfect oblivion, deprived of all powers of mind, volition or sensation," in consequence of a fall from the yard-arm, which had caused a slight depression on the head, says,† "It appears therefore, that in cases of depression we should not be prevented from trephining, however distant the period may be at which the accident occurred ; and the patient may, after any interval, be restored to the powers of body and mind." The case I have related corroborates this opinion of Cooper.

It would appear, that injuries to the head, instead of producing insanity, may even occasionally improve the mental powers. Dr. Cox mentions‡ that a son of the late Dr. Priestley is said to have been restored to reason from idiocy by a fall from a window. "In other instances," says Dr. Prichard,§ "there has been, after injury to the head, greater energy and activity, more of excitement in the general character, which has been thought a change for the better, rather than a morbid alteration."

*["If, during some of the 'fits of passion' to which he was formerly subject, this man had committed homicide, the law would have prescribed, not the removal of a particular piece of bone, but public strangulation. In a large proportion of the cases in which capital punishment is inflicted, the culprits are known to have received severe wounds of the head ; and, indeed, the frequency of these statements has led to the matter being considered by some of that class who write upon criminal law for the *Times* and the *Examiner*, as a sort of standard joke to which no attention should be paid."—*Popular Record of Medical Science*, June 27, 1846, p. 408.]

† Lectures on the Principles and Practice of Surgery, p. 135. London 1835.

‡ On Insanity, p. 104.

§ Op. cit., p. 202.

“Cases of this description are sometimes very remarkable. I have been informed on good authority, that there was some time since, a family, not far from this city, consisting of three boys, who were all considered as idiots. One of them received a severe injury of the head: from that time his faculties began to brighten, and he is now a man of good talents, and practises as a barrister. His brothers are still idiotic or imbecile. Van Swieten* mentions the case of a girl who was imbecile till she received an injury of the head and underwent the application of a trephine for the removal of a depressed portion of skull: she recovered and became intelligent. Haller has reported the case of an idiot, whom a wound in the head restored to understanding.”

“A somewhat similar case is that of father Mabillon,† who is said to have acquired, after the operation of trepanning, a sudden increase of his intellectual faculties.”

DUNSTAN LODGE, 1st. February, 1846.

P. S.—The patient, Robert Driver, was dismissed cured on the 20th March, having shown no symptom of his previous malady since the performance of the operation on the 3d of January.

ARTICLE IX.

HOMICIDAL INSANITY.

Case of Hadfield.

No case of Homicidal Insanity is so frequently referred to as that of Hadfield, for shooting at the King in Drury Lane Theatre, in 1800. The celebrity given to this case, arises from the fact, that at the trial, there occurred for the first time in an English criminal court, a thorough discussion

* Comment, in Boerhaavii Aphorismos, tom. i. † Dr. Cox, loc. cit.

of insanity as connected with crime. The celebrated Erskine was counsel for the prisoner, and directed all his energies to the elucidation of the subject of insanity, and maintained that *delusion* is the true character of this disease.

Mr. Erskine frankly admitted what the Attorney General charged, that the prisoner bought the pistol with which he fired at his Majesty, that he knew in his hands it was a sure instrument of death; that when he bought the gun-powder, he knew it would prepare the pistol for use; that he knew he was going to the Theatre, and everything connected with the scene as perfectly as any other person, and that nothing like insanity was observed by those who listened to his conversation, and observed his deportment upon his apprehension:—"I freely admit all this," said Mr. Erskine,—"But what then? In all the cases," continued he, "which have filled Westminster Hall with the most complicated considerations,—the lunatics, and other insane persons who have been the subjects of them, have not only had memory, in my sense of the expression—they have not only had the most perfect knowledge and recollection of all the relations they stood in towards others, and of the acts and circumstances of their lives, but have in general, been remarkable for subtlety and acuteness. Defects in their reasonings have seldom been traceable—the disease consisting in the delusive sources of thought—all their deductions within the scope of the malady being founded upon the immoveable assumption of matters as realities, either without any foundation whatsoever, or so distorted and disfigured by fancy, as to be almost nearly the same thing as their creation.

Such persons often reason with a subtlety which puts in the shade the ordinary conceptions of mankind; their conclusions are just, and frequently profound, but the premises from which they reason when within the range of the malady, are uniformly false—not false from any defect of knowledge or judgment; but because a delusive image, the inseparable companion of real insanity is thrust upon the subjugated understanding, incapable of resistance, because un-

conscious of attack. Delusion, therefore, where there is no frenzy or raving madness, is the true character of insanity."

By arguments like this, and by an appeal to facts, the court became convinced of the insanity of the prisoner. Lord Kenyon suspended the proceedings, and a verdict of *Not Guilty* was rendered. Hadfield was then transferred to Bethlem Hospital, where he has since remained.

The decision in this case was a great and good advance, and has probably saved many an insane person from the gallows, as previous to this, it had been decided by Lord Coke and Lord Hale, that "to protect a man from criminal responsibilities, there must be a total deprivation of memory and understanding." This was urged as *the law* by the Attorney General in the case of Hadfield, but which Mr. Erskine overthrew, and established *delusion* as the test of insanity—a test which was then in accordance with what had been published on insanity, and will now do in cases of intellectual derangement, but is not applicable to some of the most deplorable cases of mental disorder in which the moral faculties, the propensities and affections are alone diseased.

There needs another Erskine to re-examine at the present time, the whole subject of the *responsibility of the insane*, and so establish the law, that hereafter decisions on this subject, if not in accordance with previous ones, may have the higher merit of being in accordance with truth, and reconcilable with facts well established now, but which were unknown fifty years since.

The following account of Hadfield was published in 1823, twenty-three years after his trial. It is from a very rare work, entitled "Sketches in Bedlam."

JAMES HADFIELD—Who fired a pistol at his late Majesty at the theatre; committed to Old Bethlem on the 26th June 1800, from whence he was conveyed to New Bethlem on the opening of this establishment.

The first alarming symptoms of this man's insanity broke forth in an attempt to assassinate his late Majesty King George III., by publicly firing at his Majesty a loaded pistol, as he entered the royal box at Drury-lane Theatre, on the 16th of May 1800.

The following account we have extracted from the authentic records of that period:

Hadfield served his time to a working silversmith, but enlisted very young in the 15th Dragoon, in which regiment he had seen some hard service, and received severe wounds. He was taken prisoner at the battle of Lincelles, after having received several sabre wounds in the head, and his arm broken by a musket ball. On being discharged from the army he married, and worked at his trade for some time with Mr. Hougham, the silversmith, of Aldersgate-street. A few days before the attack on his Majesty, he purchased a pair of pistols of a neighboring broker, and having tried them, he left one at home, considering it good for nothing. In his business he had occasion to use lead, and having cast a couple of slugs, he repaired to Drury-lane Theatre on the 16th of May 1800. His Majesty had scarcely entered his box, when in the act of bowing with his usual condescension to the audience, a pistol was fired by Hadfield, who sat in the pit on the second row from the orchestra. The ball struck the roof of the royal box, just at the moment the queen and princesses were entering. His Majesty, with great presence of mind, waved his hand as a signal to dissuade the Royal party from making their immediate appearance, and instantly standing erect, raised his right hand to his breast, and continued bowing for some minutes to his loyal subjects. Shortly after her Majesty and the Princesses entered the box; but on learning what had happened, the Princesses Augusta and Mary fainted.

After the first moments of astonishment had subsided, some musicians from the orchestra seized Hadfield, and dragged him over the pallsadoes into the music-room. He was afterwards examined before Sir Wm. Addington, in the presence of the Dukes of York, Clarence, and Cumberland.

who were also at the theatre, Mr. Sheridan, and several other persons of distinction, and was that evening committed to the House of Correction in Cold Bath Fields. Next day he was examined at the Duke of Portland's office, before the Privy Council, and in the afternoon was committed to Newgate to take his trial for high treason.

Although, on the trial of Hadfield, it was evident the act was that of a madman, yet from a circumstance that occurred the day before in Hyde Park, it was generally considered that such a coincidence must have been the result of an organized plan to assassinate his Majesty. On the previous day there was a review of the 1st Battallion of Guards in Hyde Park, in the presence of the King, Lords Chatham, Chesterfield, and a number of distinguished officers, when after the commencement of the evolutions, a gentleman of the name of Ongley, who was about twenty yards from his Majesty, received a musket ball through the upper part of his thigh, and fell. This accident, it was ascertained, proceeded from neglect in one of the soldiers, who had unintentionally left a ball catridge in his cartouch: but the event of the succeeding evening at the theatre caused the greatest inquietude and alarm among all the well-disposed subjects of his Majesty. On the 26th of June, Hadfield was tried for high treason, before Lord Kenyon and three other Judges, at the Court of King's Bench. Mr. Abbott, the present Lord Chief Justice, opened the pleadings: evidence was detailed of the firing at this Majesty, and Hadfield acknowledging the fact, because he was tired of his life. His defence was conducted by the present Lord Erskine, when after several witnesses were called to prove the insanity of the prisoner, Lord Kenyon interrupted the proceedings, and thought the inquiry should not proceed farther. A verdict was passed of Not Guilty, and he was ordered to be confined as a maniac in Old Bethlem, where, during his stay, he killed a poor maniac named Benjamin Swain, by a stroke on his head, which tumbled him over a form, and he died instantly.

He contrived to make his escape from Old Bethlem, but was apprehended at Dover ; and for his better security, was sent to Newgate, where he remained until the 8th of November 1816, whence he was brought here, and has since remained.

The first symptoms of this man's insanity are thus reported. He was one day, shortly previous to the attempt on his late Majesty, in White-Conduit Fields, where he was accosted by a religious fanatic named Bannister Truelock (now confined in Bethlem,) and after both had conversed for some time on religious topics, Truelock told him, " that a great change of things in this world was about to take place ; that the Messiah was to come out of his mouth, and and that if the King was removed, all obstacles to the completion of their wishes would be removed also."

By ravings of this sort he so completely influenced the mind of Hadfield. that the desperate attempt was resolved, and the day fixed for its perpetration.

Truelock was apprehended, and, upon examination, was found to be deranged in his mind : he was sent to Old Bethlem, whence he was removed hither.

Hadfield has made from time to time several applications to be removed, or allowed further indulgencies. He petitioned the House of Commons for the purpose, in the last session of Parliament, and his petition was presented by one of the Governors, Mr. Williams, and ordered to lie on the table. Although for a long time past this man has evinced no symptoms of actual insanity, yet his impatience of confinement sours his temper, in spite of all the indulgences allowed him. He is ever grumbling and discontented without cause, and finds fault with everything. Though his manners and language are those of a vulgar, low-bred fellow, he is cleanly in his person and regular in his habits : knacky and ingenious in his amusements. He makes handsome straw baskets, which he is permitted to sell to visitors. and for which he obtains from 3s. 6d. to 7s. 6d. each. He receives a pension from Government of 6d. per day, in consideration of his former military services.

ARTICLE X.

ANCIENT CASE OF HOMICIDAL INSANITY,

*From the Connecticut Courant, of 1785.**Litchfield, Conn. Nov. 15th, 1785.*

“ Last Wednesday Thomas Goss, late of Barkhamsted, was executed at this place, pursuant to the sentence of the Superior Court, for the murder of his wife. It seems he had adopted the idea sometime in October, 1784, that wizards and witches haunted him, and under pretence that his wife was a witch, he justified his conduct in depriving her of life. Under such infatuation, he ordered his attorney in most peremptory language, not to apply for a reprieve to any human tribunal, alleging that his Heavenly Father had forbidden all such proceedings. He called himself the second Lamb of God: said he was brother of Jesus Christ; and sometimes said he was the child born of the woman mentioned in the Revelation of St. John, before whom the dragon stood ready to devour the child, &c. To such extravagant ideas he added that the sheriff could not hang him; that his Heavenly Father would interpose, if the attempt were made, and he be liberated; and that thirty thousand males above fifteen years of age, would be instantly killed by the shock, in North America. He pertinaciously adhered to such opinions to the last moment of his life. The night preceding his execution, he slept well. In the forenoon of the same day, he slept calmly a considerable length of time:—at dinner, ate heartily. On his way to the gallows, and while there, he appeared calm and unmoved; not the least emotion could be discerned in his countenance, nor the least perturbation in his speech, and the last word he said was, that the sheriff could not hang him.”

A distinguished gentleman of Connecticut who was pres-

ent at the trial and execution informed Dr. Brigham, that Goss, when on the gallows, exhibited the utmost unconcern ; leisurely took a chew of tobacco, and that this, and his indifference, so exasperated the people assembled, that they rejoiced at the death of one they believed hardened in guilt, —one whom we must now regard as insane, and whose life, had the circumstances occurred at the present day, would not we believe have been thus sacrificed.

Goss after killing his wife immediately informed the neighbors and claimed that he had acted in obedience to the command of Scripture, "Thou shalt not suffer a witch to live."

MISCELLANY.

NUMBER OF THE INSANE IN FRANCE.

The most recent account of the number of the insane in France, which we have seen, is that contained in the great work on *statistics*, published by the Minister of Agriculture and Commerce for 1843.

According to this, the population of France in

1835, was	33,540,910
And the number of the Insane, was	14,486
In 1841, the population was	34,213,927
And the number of the Insane was	19,778
Deaths among the Insane in 1835, was	1,394
" " " 1841, " "	1,770

In 1841, there were in the various public establishments for the Insane in France, 10,111 patients.

The following are the assigned causes of this disease.

Effects of age,	541	Onanism,	293
Idiotism,	2,234	Diseases of the skin,	80
Excessive irritability,	655	Wounds and blows,	154
Excess of labor,	176	Syphilis,	148
Destitution,	329	Hydrocephalus,	92

Epilepsy and convulsions, 1,137	Chagrin,	1,186
Fever-Pthisis, Disease of	Political excitements,	118
the heart, 245	Ambition,	314
Breathing deleterious gases, 88	Pride,	291
Abuse of wine and liquors, 792	Religious anxiety,	471
Love and Jealously, 767	TOTAL,	10,111

DR. SAMUEL JOHNSON ON INSANITY.

In the first volume of this Journal we gave the views of this renowned moralist on insanity, as expressed in his *Rasselas*. In looking over recently Croker's edition of Boswell's life of Johnson, we noticed the following additional remarks of his on this subject.

Dr. Johnson never smoked, but had a high opinion of the influence of smoking in tranquillising the mind, and Sir J. Hawkins heard him say, "insanity had grown more frequent since sinoking had gone out of fashion." The following conversation, Boswell with his usual minuteness records as having occurred in 1763 when Johnson was 54 years of age. "Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart showed the disturbance of his mind, by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all, than to pray as Smart did, I am afraid there are so many who do not pray, that their understanding is not called in question."

Concerning this unfortunate poet Christopher Smart, who was confined in a madhouse, he had, at another time, the following conversation with Dr. Burney.

Burney. "How does poor Smart do, sir, is he likely to recover."

Johnson. "It seems as if his mind had ceased to struggle with the disease; for he grows fat upon it."

Burney. "Perhaps, sir, that may be from want of exercise."

Johnson. No, sir, he has partly as much exercise as he used to have, for he digs in the garden. Indeed, before his confinement, he used for exercise to walk to the alehouse but he was *carried* back again. I did not think he ought to be shut up. His infirmities were not noxious to society. He insisted on people praying with him; and I'd as lief pray with Kit Smart as any one else. Another charge was, that he did not love clean linen; and I have no passion for it."

Again in 1777 he remarked, "A madman loves to be with people whom he fears, not as a dog fears the lash, but of whom he stands in awe," he added "madmen are all sensual in the lower stages of the distemper. They are eager for gratifications to soothe their minds and divert their attention from the misery which they suffer; but when they grow very ill, pleasure is too weak for them, and they seek for pain. Employment, sir, and hardships, prevent melancholy. I suppose, in all our army in America, there was not one man who went mad."

To these remarks of Dr. Johnson, Boswell has added the following: "Cardan composed his mind tending to madness (or rather actually mad) by exciting voluntary pain; and we read in the gospels,—that those unfortunate persons, who were possessed with evil spirits (which, after all, I think is the most probable cause of madness, as was first suggested to me by my respectable friend Sir John Pringle,) had recourse to pain, tearing themselves, and jumping sometimes into the fire; sometimes into the water. Mr. Seward has furnished me with a remarkable anecdote in confirmation of Dr. Johnson's observation. A tradesman who had acquired a large fortune in London retired from business, and went to live at Worcester, his mind, being without its usual occupation, and having nothing else to supply its place, preyed upon itself, so that existence was a torment to him. At last he was seized with the stone; and a friend who found him in one of its severest fits, having expressed his concern, 'No, no, sir,' said he, 'don't pity me; what I now feel is ease,

compared with that torture of mind from which it relieves me.'"

NEWSPAPERS IN LUNATIC ASYLUMS.

Newspapers are sought for and read with much avidity by a large portion of the inmates of such institutions, and we are pleased to see by the Reports of the various Lunatic Asylums of this country, that many of them are liberally and for the most part *gratuitously* supplied by the publishers. In behalf of the Insane, we thank all such benevolent persons. But we are of the opinion that in the end the publishers lose nothing in thus distributing them. We have often heard patients say, after their recovery, that when they returned home they should wish to see the newspapers, and should certainly subscribe for the one published in their own county or neighborhood, and we have known them to do so. They here for the first time acquired a love of this kind of reading.

We have been very liberally supplied at the N. Y. State Lunatic Asylum with newspapers gratuitously sent to us from all parts of the State. The only return we are able to make is a copy of our Annual Reports, and our heartfelt obligations.

We also receive several valuable papers published in other States, and which are highly esteemed, and we know of instances in which patients and attendants have subscribed for them in consequence of having seen them here. *Neal's Saturday Gazette and Ladies Museum*, which we receive in exchange for the Journal of Insanity, is very highly and deservedly prized by all who see it. It is a family paper of great merit. We are convinced from observation, that the publishers of papers of this class, would gain rather than lose, by sending a copy to the various Lunatic Asylums of the country. But a word to the wise is sufficient.

DR. MAXIMILIAN JACOBI.—This celebrated author has issued the first volume of a work on the “Principal forms of Insanity in relation to Treatment.” Two more volumes are to follow.

RATIONALE OF CRIME.—A work under this title has just been published by Appleton & Co., N. Y. It is a reprint of SAMPSON on “Criminal Jurisprudence considered in relation to cerebral organization,” with notes and illustrations by Mrs. FARNHAM, the Matron of Mount Pleasant State Prison. In the language of the *Medico-Chirurgical Review*, speaking of Mr. Sampson’s work, “we recommend this work to our readers, with an assurance that they will find in it much food for reflection.” Mrs. Farnham’s notes have added much value to the work.

DR. BUTTOLPH, Assistant Physician of the N. Y. State Lunatic Asylum, has recently returned from a visit to the Institutions for the Insane in Great Britain, France and Germany. Such visits to the Asylums for the Insane in Europe by those connected with similar establishments in this country, cannot but have a beneficial effect upon the latter by introducing here all the modern European improvements in the construction and management of such institutions.

AMERICAN JOURNAL OF INSANITY,

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ARTICLE I.

SHAKESPEARE'S DELINEATIONS OF INSANITY.

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It is a curious fact, that metaphysicians whose special province it is to observe and analyze the mental phenomena, have shown much less knowledge of mind as affected by disease, than writers of poetry and romance whose ideas are supposed to be the offspring of imagination, rather than a sober observation of facts. No one would look into Locke, or Kant, or Stewart, to find any light on the subject of insanity; but in the pages of Shakespeare and Scott, are delineations of this disorder that may be ranked with the highest triumphs of their masterly genius. The cause of this difference is obvious. The one looks at mind in the abstract: the other, in the concrete. The former seeks for its laws and modes of operation exclusively in the inmost recesses of his own being. The latter is more curious to observe the workings of minds around him, and none of them are deemed to be unworthy of attention, even though controlled by the influence of disease.

To represent a character whose mind has been blasted by the touch of disease, but still retains the semblance of its former integrity as well as its power to awaken our interest and sympathy, has not unfrequently been attempted, but seldom so successfully as to satisfy those who are professionally acquainted with the subject. That knowledge of insanity which is obtained by the special study of its phenomena in the galleries of a hospital, is confined to medical men, and is used for scientific rather than literary purposes. The opportunities afforded to the poet and novelist for studying this disease, are confined to the few cases that meet their observation in the ordinary walks of life, and most of whom possess an order of intellect not particularly interesting in its best estate. To seize the traits of insanity thus observed, and weave them into the tissue of a character which, with all its aberrations, shall still manifest, to a certain degree, its natural consistency and congruity, the insane bearing the impress of the sane, and each in harmony with the other,—like the needle retaining its polarity amid all its variations,—this is the work of the master mind.

Such a mind was Shakespeare's; and it is because he clearly perceived at a glance those numberless shades of distinction that entirely escape the notice of ordinary observers, that his characters, whether sane or insane, are neither personified abstractions of specific qualities, marked by a name and assigned a part in the play; nor servile copies from life that have lost their interest under the process of transference, but real, mortal men who live and act before us, and lose their senses it may be, and whose names live after them in the memory of men. His success in this difficult line is to be attributed to that distinguishing faculty of his mind, of deducing with wonderful correctness general principles of character from the narrowest possible range of observation. And yet he had peculiar difficulties to overcome. He had not only to divest himself of the popular misconceptions of insanity which regard it as a jumble of intellectual manifestations acknowledging no principle of

cohesion or concatenation, but his opportunities for observing the insane were scanty and imperfect. No friendly asylum furnished subjects for study whose mental endowments were worthy of his study, and such as he occasionally met by the roadside, or beheld through the bars of their prison-house, were for the most part, it is probable, too far degraded by neglect and unkindness, to be conducive to any poetical purpose. It is not to be supposed, however, that he was guided solely by intuition. He unquestionably did observe the insane, but he observed them as the great comparative anatomist of our age observed the remains of extinct species of animals,—from one of the smallest bones, reconstructing the whole skeleton of the creature, reinvesting it with flesh and blood, and divining its manners and habits. By a similar kind of sagacity, Shakespeare, from a single trait of mental disease that he did observe, was enabled to infer the existence of many others that he did not observe, and from this profound insight into the law of psychological relations, he derived the light that observation had failed to supply. Thus, in spite of all the obstacles in his way, he succeeded, to a degree that has seldom been equalled, in representing insanity, both in the form of maniacal wildness and disorder, and that of melancholy dejection and gloom. Its progress through its various stages from the first scarcely perceptible deviation from the soundness of health to its termination in recovery or death, is traced with that thorough fidelity to nature so characteristic of all his conceptions.

In the tragedy of *King Lear*, Shakespeare has represented the principal character as driven to madness by the unexpected ingratitude of his daughters; or more scientifically speaking, he has represented a strong predisposition to the disease as being rapidly developed under the application of an adequate exciting cause. It is no part of his object to excite curiosity by a liberal display of wildness and fury, nor awaken our pity by the spectacle of a mind in ruins, and unconscious of its wretchedness. He aimed at

dramatic effect by opening the fountains of sympathy for a being of noble nature and generous impulses, cruelly despoiled of the highest endowment of man, but not so far as to lose all trace of his original qualities, or cease for a moment to command our deepest respect. In Lear, we have an individual of a hot and hasty temper, though endowed with strong and generous passions, of a credulous and confiding disposition, governed by impulses rather than deliberate judgment, rendered impatient of restraint or contradiction by the habit of command, with a nervous temperament strongly susceptible of the vexations of life, and moreover, with all these moral infirmities aggravated by old age. With these simple elements of character is mingled and assimilated more or less of mental derangement, with equal regard to pathological propriety and dramatic effect. And so nicely adjusted are the various elements of sanity and insanity, and so admirably do they support and illustrate one another, that we are not surprised in the progress of the action, by violent contrasts; and we feel at last as if it were the most natural thing in the world that Lear should go mad, and precisely in the way represented by the poet. Mad as he becomes, the prominent attributes of his character are always to be seen. Through the whole play, he is the same generous, confiding, noble hearted Lear. In short, assuming Lear to be an historical portrait instead of a poetical creation, we should say there existed in his case a strong predisposition to insanity, and that if it had not been developed by the approach of old age, or the conduct of his daughters, it would have been by something else. His inconsiderate rashness in distributing his kingdom among his children, his disinheriting the youngest for the fearless expression of her feelings, and his banishment of Kent for endeavoring to recall him to a sense of his folly,—all indicate an ill-balanced mind, if not the actual invasion of disease. This view of the case is confirmed by the conversation between the sisters, immediately after the division of the kingdom. Goneril says, “ You see how full of changes

his age is ; the observation we have made of it hath not been little. He always loved our sister most ; and with what poor judgment he hath now cast her off, appears too grossly." " 'Tis the infirmity of his age," replies Regan, " yet he hath ever but slenderly known himself." " The best and soundest of his time," continues Goneril, " hath been but rash ; then must we look to receive from his age, not alone the imperfections of long engrafted condition, but therewithal, the unruly waywardness that infirm and choleric years bring with them." Regan then adds, " such inconstant starts are we like to have from him, as this of Kent's banishment." With a knowledge of insanity that could hardly have been expected from any but a professional observer, Shakespeare has here and elsewhere recognised the fact that very many of those who become insane, were previously distinguished by some of those mental irregularities that pass under the name of oddity or eccentricity.

The next thing we hear of Lear is his beating one of Goneril's gentlemen. Her remarks on learning the fact, show that his mental condition has not been improving since his abdication, and prepare us for the mournful sequel.

" By day and night he wrongs me ; every hour
He flashes into one gross crime or other,
That sets us all at odds. I'll not endure it ;
His knights grow riotous, and himself upbraids us
On every trifle."

The development of the early stage of Lear's insanity, or its *incubation* as it is technically called, is managed with masterly skill, the more surprising as it is that stage of the disease which attracts the least attention. And the reason is that the derangement is evinced not so much by delusions or gross improprieties of conduct, as by a mere exaggeration of natural peculiarities, by inconsistencies of behavior, by certain acts for which very plausible reasons are assigned though they would never have been performed in a perfectly sound state of mind, by gusts of passion at every trifling provocation, or by doing very proper things at unsea-

sonable times and occasions. With his own free will and accord he gives away his kingdom, but finds it difficult to sink the monarch in the private citizen. He attaches to his person a band of riotous retainers, whose loose and lawless behavior proves destructive to the peace and good order of his daughter's household. Goneril describes them as,

"A hundred knights and squires ;
Men so disordered, so debauched and bold,
That this our court infected by their manners,
Shows like a riotous inn."

Under such an infliction, it is not strange that she should remonstrate, and had not the divine light already begun to flicker, he would have acknowledged the justice of the reproof. As it is however, instead of admitting some share of the blame, he attributes the whole of it to her, flies into a passion, pours upon her head the bitterest curses, upbraids her with the vilest ingratitude, and forthwith proclaims his wrongs to the public ear. Like most cases of this kind in real life, it would have, to a stranger, the appearance of a family quarrel springing from the ordinary motives of interest or passion, but where, really, the ill regulated conduct resulting from the first influences of disease, provokes restrictions more or less necessary and appropriate, that become exciting causes of farther disorder. Another life-like touch is given to the picture, in Lear's attributing all his troubles to filial ingratitude, not being aware of course, that he was on the high road to insanity long before he had any reason to doubt their kindness. In fact, nothing is more common than for the patient when telling his story, to fix upon some event, and especially, some act of his friends, as the cause of his troubles, which occurred long subsequently to the real origin of his disorder, and might have had but an accidental connexion with it.

The conduct of the daughters faithfully exhibits the strong tendencies of human nature. No doubt their patience was severely tried,—such a trial as only the mildest temper

joined with the firmest principle could enable them to stand successfully. Wanting these, however, his irregularities are met with reproaches and restrictions, instead of kind and conciliating measures; an explosion follows, and in mutual hate and anger they separate. To their heartless natures such conduct may not have appeared like unmitigated ingratitude towards a father who had loved and cherished them as the very idols of his heart, but to be founded on provocation that seemed to justify their behavior. Such is the ingratitude of the world, ever coupled with some shallow pretence of wrong or indignity sustained, and often presenting the fair, outside show of a worthier feeling. In the daughters' treatment of their father, Shakespeare strips off the thin disguises of conventional morality, and lays bare that heartless selfishness which is ever ready to sacrifice to momentary ease and gratification, the tenderest sympathies of our nature. It is fearful to think how often the case of Lear and his daughters is paralleled in actual life, and it is this very commonness of the fact that prevents us from regarding it as a curious monstrosity fitted to excite but a momentary horror, and imparts a deep, moral interest to the representation of the poet.

When the astounding fact of Goneril's baseness is finally made so plain to Lear that he can no longer doubt it, his senses appear to reel under the shock, and for a moment he questions his own identity. "Does any here know me?—Why, this is not Lear; does Lear walk thus? speak thus? Where are his eyes? Either his notion weakens, or his discernings are lethargied.—Sleeping or waking?—Ha! sure 'tis not so.—Who is it that can tell me who I am?"

The continued objurgations of Goneril and her barefaced impudence in proposing a diminution of his train, soon produce a reaction in his mind, and Lear gives vent to his feelings in that blasting curse whose bitterest ingredient was the wish that she might feel,

"How sharper than a serpent's tooth it is
To have a thankless child!"

Then bursting into tears of which his noble nature is ashamed, he quits the presence of a child upon whose affection he had reckoned for the support of his declining years, and resolves to go to his other daughter who had shared in his bounties, certain that he should receive from her the hearty welcome and tender regard that had been scornfully refused by her sister. While pondering upon past scenes, he is conscious that his mind has sustained a fearful shock ; and as is often the case in such circumstances, he has a vague presentiment of the sad, fatal result.

" O, let me not be mad, not mad, sweet Heaven !
Keep me in temper ; I would not be mad ! "

On arriving at Regan's residence, he finds that she refuses to see him, and that his faithful follower has been placed in the stocks. These things excite his suspicion that all is not right, and renew the agitation that has been momentarily quieted. Still he is slow to believe what is evident enough to everybody else, and fondly hugs the delusion in which his only hope of happiness rests. But when the conviction is forced upon him that Regan even goes beyond her sister in ingratitude, he utters a wail of heartfelt wretchedness and lofty indignation, ending with another foreboding of the impending calamity. " O, fool, I shall go mad." Driven with contumely and scorn from that shelter in the affections of his child which he had fondly expected to find, he goes forth at night and braves the pelting of the pitiless storm. The howling of the wind, the roar of thunder, and the flash of lightning are welcome, for at least they lack the sting of filial ingratitude, and are in mournful accordance with the tumult in his own crushed and bleeding bosom. One dark, overshadowing, all-engrossing idea—the cruelty of his daughters—is suggested by every object, gives a tone to all his reflections, and, like the worm that never dies, is gnawing perpetually at his heart. Well might he invoke the fury of the elements upon his head, for the worst they could do would be mercy compared with the torments his own flesh and blood had inflicted.

"The tempest in my mind
Doth from my senses take all feeling else,
Save what beats there."

There is now obviously a degree of incoherence and absurdity in the thoughts that race through his mind, though they are never destitute of that grandeur and boldness of expression indicative of his lofty and noble nature. The idea of the thunder cracking nature's moulds and destroying the germs of the race, contained in his invocation to the elements, is a little too fanciful for even a figure of poetry. In a similar strain he charges the elements with conspiring with his daughters against his old white head, and soon after imagines that the Gods have raised the storm for the purpose of finding out their enemies. This is crazy enough, no doubt, but his apostrophe to sinners of various kinds, that immediately follows, is both correctly and beautifully expressed. He seems to be fully aware that his thoughts are deviating from the right track, and exclaims that his "wits begin to turn." The predominant idea follows him into the next scene, and ever and anon intrudes upon his reflections, though he always recoils from it with a kind of horror, as if conscious it had the power to deprive him of his reason. "O, that way madness lies." Unable as the insane are to perceive their own insanity, yet this apprehension of its approach so frequently repeated by Lear usually occurs during its incubation. While still able to control his mental manifestations, the patient is tortured with anticipations of insanity, but when he actually becomes so insane, that the most careless observer perceives the fact, then he entertains the most complacent opinion of his intellectual vigor and soundness. And yet this is one of the nicer traits of insanity which the ordinary observer would hardly be supposed to notice. But Shakespeare was no ordinary observer, and this, I imagine, explains the cause of his preeminence in certain parts of his art.

The appearance of Edgar who is feigning madness in order to avoid his enemies, again excites Lear's predominant

idea, and fixes it permanently in his mind. The former's ragged, wretched, degraded condition, he can attribute to nothing but filial ingratitude, and he pours out curses on Edgar's unnatural daughters. He is no longer able to correct the errors of his own judgment; reason exercises but a feeble control over his conclusions, and scarcely a gleam of light struggles through the darkness that envelopes his soul. The predominant idea, however, has not yet relinquished its hold, and still gives direction to his thoughts. The very images of his daughters appear before him in visible forms, glowering upon him with looks of scorn and hate. The idea of placing them on trial enters his mind, and he proceeds to the business with all due forms and solemnities. Edgar, the fool, and Kent are appointed to the bench; his daughters, in the shape of jointstools, are arraigned before the court; and Lear appears as witness against him. Then, after a brief interval during which it would seem as if he imagined them to have been convicted and sentenced, he exclaims with touching pathos, "Let them anatomize Regan, see what breeds about her heart. Is there any cause in nature that makes these hard hearts?"

The scene on the heath between Lear, Edgar, and the fool, has not its like, we may safely say, in the whole range of English dramatic literature. No less a genius than Shakespeare's would have ventured to bring together, face to face, three such difficult characters,—one actually mad, one falsely pretending to be so, and the third a fool; and yet in the successful management of such discordant and intractable materials, he has given a fresh instance of his wonderful skill. Nothing could have seemed more likely to disappoint and displease, than to bring the noble hearted Lear, staggering under the shock of his daughters' ingratitude, with blasted heart and bewildered reason, into such strange companionship; and yet who can finish this scene, without feeling that he has read a new chapter in the history of mental disease, of most solemn and startling import? The sight of another in rags and wretchedness, reveals to Lear

a deeper depth of agony in his own soul. He sees in the stranger only another victim of filial ingratitude—the counterpart of his own case—and Edgar's weak and blighted condition forewarns him of his own approaching fate. Its first effect, as we have already observed, is to produce a shower of curses on Edgar's unnatural daughters, and the next to draw him towards his fellow sufferer by that kind of sympathy which, irrespective of social condition, is awakened by mutual affliction. In this play of wild and discordant fancies the fool mingles his humors, which fall on the ear like sounds of jollity and mirth ascending from a house of mourning. The successful management of such deep masses of light and shade, whether in poetry or painting, requires the master-hand of a Shakespeare, or a Rembrandt.

Thus far the progress of Lear's insanity is represented with the closest fidelity to nature. It is not more different from the disease as daily observed, than Lear's moral and intellectual constitution, when in health, was different from ordinary men's. At every interview reason has seemed to have lost somewhat of its control; the mental excitement has been steadily increasing, until now having reached its height, he is singing, dancing and capering through the fields, fantastically decorated with weeds and flowers, looking, acting and talking like a madman. His perceptive organs are deceived by hallucinations, and his discourse, though tinctured with his natural shrewdness and vigor of thought, is full of incoherence and incongruity. In short he is now what is called *raving*. In the representation of this condition, we have another instance of Shakespeare's unrivalled powers of observation. To ordinary apprehension, the raving of a maniac, is but an arbitrary jumble of words and phrases between which no connecting threads can be discerned. But in fact, discordant and heterogeneous as they may appear, they are nevertheless, subjected to a certain law of association, difficult as it may be frequently to discover it. The phenomenon may thus be physiologically

explained. In consequence of the cerebral excitement, impressions long since made—so long perhaps as to have been forgotten previous to the attack—are so vividly and distinctly recalled, that they appear to be outward realities. So long as the *intellect* retains its integrity, it is able to recognise the true nature of this phenomenon, but when touched by disease, it ceases to correct the error of *perception*; the impressions are actually considered to be what they appear, and the patient thinks and discourses about them as such. In his mind's eye he sees sights, and in his mind's ear he hears sounds, imperceptible to others, and this is the source of much of our difficulty in discovering the object and relevancy of his remarks. Persons and things appear before him in the greatest variety and confusion; and past scenes and associations are recalled in all their original freshness, suggesting thoughts to which he alone possesses the clew. The images raised in the mind by this morbid excitement, are also rapidly changing, thus giving to the thoughts that phantasmagoric character by which they are so distinguished in mania. They seem to be suggested and associated very much as they are in ordinary dreaming in which the mind is occupied with impressions previously made, and uncontrolled by that regulating principle necessary to give them logical sequence and cohesion. In sleep the person we are addressing, for instance, unaccountably changes into some other; the scene in which we are engaged suddenly vanishes away, and another appears in its place; the powers of memory are endowed with an energy seldom witnessed in the waking state; the relations of space, of time, of place, of form, of color, are sadly embroiled; the living and the dead, the near and remote, wisdom and folly, stand side by side, and no sense of the strange combination is perceived. We may strive perhaps, to believe it a dream, but with some exceptions, we strive in vain. Precisely so it is in mania which may, with some propriety, be designated as dreaming with the senses all open, the morbid excitement rendering the images unnaturally vivid.

Another source of our difficulty in discovering the filiation of the maniac's thoughts, has been generally overlooked, and the fact strongly shows with how little sagacity the operations of the insane mind have been studied. The maniac, being restrained by no sense of the propriety or fitness of things, expresses every thought that enters his mind, or at any rate, is governed by no principle of selection. In the sound mind, on the contrary, a considerable portion of the thoughts never find utterance in words, being suppressed from their want of connexion with one another, or their irrelevancy to the subject in hand. Every one must be aware how often, in the course of ordinary conversation, thoughts start up having the remotest possible connexion with anything already said—so remote indeed as to defy any one but himself to discover it. Any person who should utter every thought that arose in his mind, in the freest possible conversation, would most certainly be taken for a fool or a maniac.* Bearing in mind these facts, we readily see how there should always be some method in madness, however wild and furious it may be; some traces of that delicate thread which though broken in numerous points, still forms the connecting link between many groups and patches of thought. It is in consequence of Shakespeare's knowledge of this psychological law, that in all his representations of madness,

*This mental defect is far from being confined to the state of raving. In a greater or less degree it occurs in almost every form of insanity. Even those whose delusions are very circumscribed; who conduct, for the most part, with great propriety, and to common observers betray no indication of unsoundness in their conversation, will usually evince it, when very talkative and encouraged to talk without interruption. Their remarks may be correct and even shrewd; not a single word may be uttered "sounding to folly," while there is a certain peculiarity in the association of their ideas, never witnessed in the sound mind. Though not easily described, it is readily recognized by those who are conversant with the insane, and to such it is a most conclusive proof of mental disease, though incapable, of course, of making the grounds of their conclusions intelligible to others. Courts and juries are not always disposed to make sufficient allowance for this fact, and regard with suspicion the embarrassment of the medical jurist who sees that what is to him the strongest proof of insanity, is to others, no proof at all.

even though characterized by wildness and irregularity, we are never at a loss to perceive that the disease is real, and not assumed. Not so however, with most writers, even of distinguished name, who have undertaken to represent the workings of a raving mind. Unaware of the law in question and governed by the popular notions on the subject, they seem to have aimed only at unlimited extravagance and incoherence. Otway, for instance, in "*Venice Preserved*," represents Belvidera in that state of mental disturbance which results from wounds of the softer affections of the heart. A speech full of those strong and vehement expressions characteristic of deep-felt emotion, but presenting no trace of delusion, finishes with the following jargon which, we venture to say, no insane person would have uttered in such a connexion, though it might, very likely, proceed from one simulating the disease.

"Murmuring streams, soft shades and springing flowers,
Lutes, laurels, seas of milk, and ships of amber."

In the first scene in which Lear makes his appearance after becoming stark mad, his mind is solely occupied with images formed under the influence of the intense excitement of the internal perceptive organs. He, at first, fancies himself in a battle, and then as engaged in the sports of archery and falconry. Something reminds him of Goneril, and then succeeded to one another by a natural association, the ideas of a white beard, of the flattery of his courtiers, and of the detection of their deceptions. When Gloster hears his voice and asks if it be not the King's, Lear replies, "Aye, every inch a king." Visions of his royal state then pass before his eyes, and he is reminded of the criminals he pardoned, and the crimes they committed, and thence by a natural transition, he is led to some caustic reflections on the frailties of woman. Another remark of Gloster turns his mind to the examples of self-righteousness and self-deception, servility and time-serving with which the world abounds, and in a strain of bold, indignant sarcasm, he lashes the

vices to which poor human nature is especially prone. All this is exceedingly natural. It is not uncommon to meet with madmen of the most wild and turbulent description, mixing up their ravings with the shrewdest remarks upon men and things, and the keenest and coolest invective against those who have incurred their displeasure. The poet, perhaps, has used the utmost license of his art in the present instance; but if few madmen have exhibited so much matter mingled with their impertinency, as Lear, it may be replied in justification, that few men are endowed like Lear with such a union of strong passions and natural shrewdness of understanding.

Here endeth the madness of Lear. By his youngest daughter he is placed in the charge of a physician whose medicines throw him into a deep sleep from which and his madness together, he awakes as from a dream. The manner of his recovery displays the poet's consummate skill that could delineate the most touching and beautiful traits without violating the strictest regard to facts. Lear, at first knows not where he is, nor where he has been; he scarcely recognises his own friends, and almost doubts his own identity.

"Pray do not mock me,
I am a foolish, fond old man,
Fourscore and upwards; and, to deal plainly,
I fear I am not in my perfect mind,
Methinks I should know you, and know this man;
Yet I am doubtful; for I am mainly ignorant
What place this is; and all the skill I have
Remembers not these garments; nor I know not
Where I did lodge last night."

A faint idea of recent events now occurs to him, and he says to Cordelia,

"Your sisters
Have, as I do remember, done me wrong."

A more faithful picture of the mind at the moment when it is emerging from the darkness of disease into the clear atmosphere of health restored, was never executed than this

of Lear's recovery. Generally, recovery from acute mania is gradual, one delusion after another giving way, until after a series of struggles which may occupy weeks or months, between the convictions of reason, and the suggestions of disease, the patient comes out a sound, rational man. In a small proportion of cases, however, this change takes place very rapidly; within the space of a few hours or a day, he recognises his true condition, abandons his delusions, and contemplates all his relations in an entirely different light.

The management of Edgar's simulation strikingly evinces the accuracy and extent of Shakespeare's knowledge of mental pathology. In placing the real and the simulated affection side by side, he has shown a confidence in his own skill which the result has perfectly justified. In no other way could the fidelity of his delineations have been subjected to a severer ordeal. We are left in no doubt as to his views of what is and what is not genuine insanity; and by holding before us an elaborate picture of each, he enables us to compare them together, and to judge of his success for ourselves. In these pictures he has availed himself of no equivocal traits; the touches of his peneil are of that strong and decided character that admits but a single meaning. Not more true to nature is the representation of Lear writhing under the stroke of real insanity, than is that of Edgar playing upon the popular curiosity with such shams and artifices as would most effectually answer the simulator's purpose. The one is an exhibition of character as genuine, and marked by as distinctive traits, as the other; and Shakespeare would have been as unlikely to confound them together, and mistake the one for the other, as to fail to recognise the commonest forms of nature around him.

Edgar's first design is to personate a *Tom o' Bedlam* beggar—one of a class of lunatics who were discharged from Bethlem hospital when restored in some measure, that they might subsist upon the charities of the community. Accordingly, he provides himself with their usual dress and appurtenances, repeats their phrases, and imitates their practices

for exciting the compassion of the charitable. In his anxiety to produce an impression, he falls into the common mistake of simulators who overact their part, and thus betray their true character to the practised observer. We could not commit a greater error, however, than to regard this fact as a fault of the poet who displays in it a power of philosophical discrimination which, when strongly marked, is indicative of the highest order of genius. The object of the part is to deceive the multitude, not the professional student; and for this purpose nothing could be better calculated than the gibberish which he utters in his double character of a lunatic beggar and a victim of demoniac possession. Had it been Shakespeare's design to represent a case of real monomania, or of chronic mania, we should unquestionably have had something very different from the part of Edgar. If the former, we should not have found the patient talking so clearly about his own case, while indulging in unlimited incoherence and rambling about everything else; and if the latter, we should not have seen a strain of acute moralising succeeded, more than once, by a trait of mental imbecility.

Poetically considered, the feigned madness of Edgar is well calculated, by force of contrast, to deepen the impression made by the real madness of Lear. The abject condition of the former excites our pity as an object of physical distress which we would endeavour to relieve. In the case of Lear however, all the finer emotions of the soul are aroused by the sight of a noble nature crushed to the earth by sufferings which touch the inmost springs of humanity.

We cannot dismiss this play without a passing notice of the Fool, in whose character Shakespeare has shown that his observation of mental impairment was not confined to one or a few of its forms. He is used like the same character in other plays, his quips and cranks serving as a foil to the humors of his stronger-minded companions. They who find fault with the poet for infusing too much wisdom into the folly of his fools, may well take a lesson from him in cer-

tain branches of psychological study. In the present instance, he knew, what is not generally known even now, as we often have painful reason to believe, that a very obvious degree of intellectual deficiency is frequently accompanied by considerable shrewdness of observation and practical sagacity. They who are much conversant with this form of mental impairment, have no difficulty in believing that the very person who is unable to rise to the simplest abstract truth, may occasionally utter a shrewd remark, and succeed as well as wiser men, in "shooting folly as it flies." It was this class of subjects that furnished the domestic fools and court-jesters of the olden time. With not sufficient understanding or character to awaken the jealousy of their patrons, or exercise any restraint upon their manners, they had the sense to discern the foibles and follies of their superiors, and ready wit enough to extract from them food for amusement and mirth. The biting jest and timely reproof were good-naturedly received, for their acknowledged imbecility rendered them, for the most part quite irresponsible for their sayings and doings. With such characters royalty could unbend without loss of dignity, and enjoy a jest even at its own expense.

In *Hamlet*, that noble play in which beyond all others perhaps, Shakespeare has displayed the wonderful diversity of his powers, we have another and a very different picture of disordered intellect, but one no less remarkable for its fidelity to nature, nor less calculated to awaken the interest and sympathy of the reader. Before considering the origin and progress of *Hamlet's* insanity, it may be thought incumbent upon us to dispose of a preliminary question now discussed by every commentator on Shakespeare.

It is somewhat curious that, until within a few years, *Hamlet's* derangement was universally regarded as feigned, and the point is far from being settled now. Aside from his own intimation after meeting the ghost, that he might "put an antic disposition on," it is difficult to conceive of any foundation for this opinion. An yet it would seem as if the

strongest and clearest reasons alone could warrant the idea that the most faithful delineation of a disordered mind ever made by man represents a deceptive counterfeit, not a truth, a reality. Without a single adequate reason, this notion has been handed down, like an heir-loom, from one critic to another, unquestioned and apparently unquestionable, in the very face of the fact, that Hamlet's insanity which is supposed to be assumed for the purpose of concealing his plans, immediately excites the apprehensions of the king, and leads to his own banishment from the state. True, it is supposed to answer another purpose—that of enabling him to break off his attachment with Ophelia, which the dread mission he had to perform forbade him any longer to entertain. But the necessity of this step is unsupported by a single proof. No intimation of it is given in the course of the play, and it has no foundation in the nature of things. Of course no possible difficulty would be allowed to prevail against a theory deliberately founded on such premises as these. A most perverse ingenuity has been exercised in endeavouring to reconcile some passages in Hamlet's conduct with the admitted qualities of his character and the ordinary springs of action among men. It would be hardly worth our while here to expose any particular instances of this kind. Enough of them will appear in the course of this inquiry, to justify our opinion, while the attentive reader will not fail to see that Hamlet's disorder is often manifested under circumstances that forbid the idea of simulation.

Before quitting this part of the subject it may be well to advert for a moment to a very common error in regard to simulation of insanity. If, it is said, the simulated disease is represented so exactly and vividly as to pass for the real, it is proof of the poet's skill, and therefore so far as this is concerned, the question touching the nature of Hamlet's disorder, is quite unimportant. As the object of the simulation is to deceive, it is obvious that the more it is like the truth, the better the object is accomplished, and the more successfully has the poet done his work. The fault in this

reasoning consist in an imperfect understanding of the ordinary phenomena of mental disorder. If the simulator could possibly give a faultless copy of the manners, conduct and conversation of an insane person, it would not effect his purpose—it would not deceive. It would, so far, deceive the experienced observer of the disease, but not those whom he is particularly desirous of deceiving. The real disease would not present insanity enough for them; in other words, its outward manifestations would not sufficiently strike their senses, by which, not by their intellect, they judge of the existence of the disease. The records of jurisprudence show that while the simulator has occasionally eluded the grasp of the law, many a real maniac has been sacrificed to popular ignorance. The reason is that the manifestations of the real disease are not obtruded upon the observer, and might not be discerned till after days and weeks of close observation. The purposes of the simulator require a speedier result. Hence he never neglects an opportunity to display his disease when it will be likely to have the intended effect, and thus seldom fails to overact his part, and betrays his true character, by the very means he uses to conceal it. There are also many traits of the real disease that defy the utmost efforts of mimicry to simulate. The perversion of the moral affections, the sincere and solemn earnestness with which the patient announces and maintains his delusions, that peculiar concatenation of the thoughts, so difficult to describe, but so characteristic of insanity, all these are traits as far beyond the power of the simulator to imitate, as the quick pulse, furred tongue, and dry skin of its more recent and acute forms. Had it been Shakespeare's design to represent Hamlet's insanity to be feigned, we cannot suppose him, after such examples as Edgar and Lear, to be so little a master of his art, as to make a counterfeit capable of deceiving the very elect.

The reality of Hamlet's insanity, has of late years, obtained the support of some distinguished names, but it could not be expected that the deductions of science would universally prevail against critical theories. Some—and they be-

long to the class that have illuminated the pages of Shakespeare with the torch of a profound and philosophical criticism—have come to the conclusion that the truth lies in an eclectic view of the case, less burdened with difficulties. They admit that a cloud unquestionably hangs over Hamlet's understanding, but they are reluctant to attribute so sad and humbling an incident as madness to such a noble and elevated character. His profound speculations on the purposes of life and his solemn questioning of its meaning, the pertinency of his replies, the exquisite wit and wisdom of his discourse, the sagacity and forecast displayed in his plans, the true nobility of his nature,—all forbid the idea of madness. These persons embrace the popular error of regarding madness as but another name for confusion and violence, overlooking the daily fact that it is compatible with some of the ripest and richest manifestations of the intellect. They flout at the idea of real madness, as if it were connected with images of straw and straight-waistcoats, while in the simulation of the disease, they see no breach of pathological, moral, nor dramatic propriety.* In regard to this point it is enough to state it as a scientific fact, that Hamlet's mental condition, furnishes, in abundance, the pathological and psychological symptoms of insanity, in wonderful harmony and consistency.

The insanity of Hamlet, supposing it to be real, furnishes us with a satisfactory clew to some of his conduct, and especially to the leading principle of the play. Although no other of Shakespeare's plays has excited so much spec-

* If the degree of practical knowledge of insanity that has been brought to the discussion of Hamlet's character may be fairly estimated by the following specimen, we need not be surprised at the little advance that has been made to unanimity of opinion. "Ophelia's madness is not the suspension, but the utter destruction of the reasoning powers: it is the total imbecility which, as medical people well know, too frequently follows some terrible shock to the spirits. Constance is frantic; Lear is mad; Ophelia is *insane*." *Mrs. Jameson's characteristics*. We might relate a story of this lady's studies in insanity, which would account for the luminous distinctions contained in this quotation.

ulation, there still prevails a remarkable discrepancy of opinion on the most interesting questions connected with it. No one denies that the character and conduct of Hamlet are in the strictest accordance with the principles of human nature, but no two are agreed upon what particular principles they are to be explained. In plain terms, Shakespeare's science of human nature is more profound than that of his critics. Had his characters been constructed as the heroes of the novel and drama often are, to illustrate the workings of some particular passion or rule of action, made, so to speak, like those automata that execute a series of motions, by an ingenious combination of springs and levers, it would have been comparatively easy to discover the principle of their construction. It is for the very reason that Hamlet is no machine, but a living, human soul, that, as in the case of most distinguished men, his character is not so easily read.

The principal cause of the failure of critics to discover the central principle of this admirable creation of Shakespeare's genius, is, that they have overlooked one of its most important elements. The pathological element working in the midst of his motives and impulses, and throwing its shadow over his affections, they have failed to discern, while others of very questionable existence, have been found in abundance. Goethe says—"It is clear to me that Shakespeare's intention was to exhibit the effects of a great action, imposed as a duty, upon a mind too feeble for its accomplishment. In this sense I find the character constant throughout. Here is an oak planted in a china vase, proper only to receive the most delicate flowers: the roots strike out, and the vessel flies to pieces. A pure, noble, highly moral disposition, but without that energy of soul that constitutes the hero, sinks under a load which it can neither support, nor resolve to abandon altogether. All his obligations are sacred to him; but this alone is above his powers." Certainly, Hamlet is not one of that class of persons to whom such a commission as he received, is peculiarly congenial, but on other occasions when the utmost energy of

purpose and of performance is required, we witness nothing of this feebleness of will. His spirit fully awakens to the call, his nerves are braced, and his execution is prompt and decided. He instantly decides on following the ghost, feels "each petty artery in his body hardy as the Nemean lion's nerve," and fiercely throws off his friends who would prevent him. In killing Polonius, when his hand as rapidly executes, as his mind conceives, he shows no lack of energy, no halting between two opinions. True, he evinces great infirmity of purpose in regard to the great mission assigned him, but it is because a will sufficiently strong and determined by nature, has been paralysed by mental disease.

Mr Hudson, the very able lecturer on Shakespeare, attributes Hamlet's irresolution, not to any original defect in his mental constitution, but to the peculiar circumstances in which he is placed. A refined, amiable and conscientious man, with high notions of honor and a strong sense of reverence, is suddenly required to become the minister of vengeance,—to destroy his uncle, the husband of his mother, and his king. Is it strange that he should hesitate, that he should shrink from the terrible duty imposed upon him, and dally with excuses for delay. Had he not been affected thus, he would not have been Hamlet, and would have failed to excite that feeling of personal regard produced by his noble nature, his gentle and gentlemanly demeanour. There is much truth in this view of Hamlet. The circumstances in question, undoubtedly had great influence upon him, but not to an extent, as here supposed, unbecoming his reputation as a scholar, a gentleman, and a prince. In his interview with Ophelia where he studiously lacerates her feelings with harsh and bitter sarcasm, we see none of this extraordinary refinement of feeling; and in consigning his old friends Rosencrantz and Guildenstern to the fate that was intended for himself, we can perceive no signs of a troublesome tenderness of conscience.

On the supposition of his real insanity, we have a satisfactory explanation of the difficulties which have received

such various solutions. The integrity of every train of reasoning is marred by some intrusion of disease, the smooth, deep current of his feelings is turned into eddies and whirlpools under its influence, and his most solemn undertakings conducted to an abortive issue. His clearest perceptions, his holiest purposes, his strongest determinations are followed by the doubts, apprehension, and scruples that torment and distract the disordered mind. While his whole soul is occupied with the idea of revenge, he is ever finding excuses for postponing the moment of execution,—constantly turned from his purpose by the merest whim, and justifying his conduct by reasons too flimsy to satisfy any but a disordered intellect. Such is the nature of insanity,—to talk, but not to act; to resolve, but never to execute; to support the soundest projects for action by the most imperfect performance.*

In *Lear* we are presented with the origin, progress, and termination of a case of acute mania,—that form of mental disorder in which the mind becomes, at last, completely unsettled, and all its operations pre-^{re-}ceded by discord and confusion. Hamlet's insanity differs from *Lear*'s, in not having the successive steps of its progress so well-marked and regular; in presenting less incoherence of thought, and less nervous excitement. In his case, acute general mania like

* It is, perhaps, not generally known how common is this effect of insanity, to enfeeble the resolution and break the force of the will, and that to an extent that would be incredible were it not a matter of frequent observation. "I wish," said a patient to me one day, "you would have these letters sent to the post-office directly. They refer to the settlement of my father's estate, and unless they go by this morning's mail, I am a ruined man." The letters were sent accordingly. The moment the messenger returned, he inquired if the letters had been placed in the office. "Yes," was the reply, "just as you wished." "They have?" said the poor patient, with a look of indescribable anxiety, "then I am ruined. Go back immediately and get them out of the office, else I shall be ruined." His request was again complied with, but with the same result. "You may set your heart at rest," said the messenger, "the mail was not made up and I obtained your letters." "You did?" said the wretched man, "then I am ruined; you must carry them right back. Unless they go by this day's mail, I shall lose all claim to my father's estate." The next day, and the next, and I know not how many more, witnessed a repetition of the same scenes.

Lear's would have been incompatible with that degree of forecast and self-control which the character required ; and simple monomania, where the sphere of the mental aberration is a very limited one, the individual, for the most part observing the ordinary proprieties and courtesies of life would have been equally out of the question, because it would not have exerted the requisite influence over the action of the play. With great skill therefore,—a skill founded on what would seem to be a professional knowledge of the subject, Shakespeare has selected for his purpose, that form of the disease in which the individual is mad enough to satisfy the most superficial observer, while he still retains sufficient power of reflection and self-control to form and pursue, if not to execute, a well-defined, well-settled purpose of revenge. In order the better to understand the conduct of Hamlet, we should bear in mind that he was a man of warm affections, refined tastes, and a quick sense of honor, and possessing a high order of intellectual endowments. With these simple elements of character the manifestations of disease are made to harmonize and blend so intimately together, that it is not always easy to distinguish between them.

It is obvious that the death of his father and the precipitate marriage of his mother have already depressed his spirits, and thrown an air of sadness and gloom over his conversation and general bearing. The iron had entered his soul, and on his first introduction to us, we perceive some indication of the torture it produces. When his mother reproves him for unduly yielding to his grief, he touchingly replies:—

“ 'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected havior of the visage,
Together with all forms, modes, shows of grief,
That can denote me truly. These, indeed, seem,
For they are actions that a man might play :
But I have that within which passeth show ;
These but the trappings and the suits of woe.”

A moment after we find him bewailing in the heaviness of his spirit, the cheerless aspect of all outward things, and harboring thoughts of self-destruction. Subsequently in the famous soliloquy, we find him dwelling earnestly and anxiously on the subject of suicide, and sounding the depths of the untried world, but without the aid of philosophy or religion. Shakespeare has here evinced his usual fidelity to nature, in attributing to Hamlet sentiments that are entertained by almost every person whose insanity is accompanied by melancholy views, although this frequency of the trait is far from being generally known. In this state of mind, full of grief, mistrust, and weariness of life, he has an interview with the ghost of his father whose communications are followed by effects that might have been readily anticipated. In view of the villainy by which he is surrounded, thus solemnly and fearfully made known to him, his mind grows giddy and for a moment he loses all control over his thoughts. This is evident from his replies to his friends, when asked what news the ghost had brought him, and which were aptly designated by them as "wild and whirling words." This fact explains the light and disrespectful manner in which he speaks of and to the ghost, while administering the oath of secrecy to his friends—a manner entirely at variance with the respect and reverence he unquestionably entertains for his father. "Ha, ha, boy! sayest thou so? art thou there true-penny." "*Hic et ubique!* then we'll shift our ground." "Well said, old mole! canst work i' the earth so fast?" This is something more than the natural reaction of the mind after experiencing some powerful and extraordinary emotions. It betrays the excitement of delirium,—the wandering of a mind reeling under the first stroke of disease. Impossible though it is to explain this on any other theory, it has given but little trouble to commentators who have been content to see in it, as Dr. Johnson did, in "the pretended madness" of Hamlet, as he calls it, a "cause of much mirth." Such, for centuries, were the critics of Shakespeare!

In this scene he adjures his friends, if they see him bearing himself however strange or odd, "as he might perchance think meet to put an antic disposition on," never to let drop the slightest suspicion of his sincerity. This remark on which the theory of Hamlet's insanity being feigned, is mainly founded, indicates at most, an indefinite, half-formed resolve to simulate a disease that was already overshadowing his spirit in all its fearful reality.

His visit to Ophelia as described by herself, is generally regarded as the first act of the part he had determined to assume. Perhaps there is no single incident of the scene incompatible with the idea of simulation, but it is to be borne in mind that the indications of derangement are here confined to looks, gestures, and demeanor. Not a word escapes his lips, but a language more expressive than that of the voice betrays the violence of his emotions. From a mere description of looks and behavior, it is impossible to judge whether they are the cunning device of the simulator, or the involuntary manifestations of disease. She alone who witnessed the scene could decide that question, and can we believe that Ophelia could be deceived by any possible play of those features in which she had been wont to read the language of his inmost soul? Although we have admitted that no single incident in this interview is incompatible with simulation, yet when we regard the whole picture which his appearance presented,—his pallid face, his piteous look, his knees knocking each other, his hatless head and down-gyved stockings, his deliberate perusal of Ophelia's face, and the sigh "so piteous and profound as it did seem to shatter all his bulk,"—we feel as little disposed to believe all this to be a well-acted sham, as we should the wail of a new-born infant or the flush that glows on the cheek in the fever of consumption. The skillful physiognomist, the practised observer of men might mistake the meaning of such an exhibition, but not so the vigilant sympathies of woman's love. Considered then as a picture of a remarkable phasis of insanity, we discern in it some of those exquisite touches that always

distinguish the genuine from the false ; and to attribute these to a mere counterfeit of the disease, is to show how little we are able to appreciate the wonderful fidelity of Shakespeare's conceptions, or his sense of poetical propriety that saved him from the solecism of confounding the features of the true and the real with those of the spurious and false. Poetically, dramatically, and pathologically true, is this exhibition of Hamlet in his interview with Ophelia. We see him in a sudden paroxysm of his disorder that renders him heedless of his personal appearance, obeying the instinct of his affections, and making his accustomed way to her whose love had shed a radiance over his opening prospects. Dark and fearful images of disease throng into his mind, degrading to an uncertain and secondary place, that which had been enshrined in its inmost sanctuary. He is dimly conscious of the spell by which he has been transformed, and clearly so of his utter impotency to dissolve it. In this tumult of strange and contending emotions, he has lost the power of speech, for he had already lost the power to think and feel like himself. He can only gaze into her face as if to penetrate into the mystery that surrounds him, and heaves a convulsive sigh that threatens to end his being. Such is madness, and such scenes as this and others that subsequently occurred between Hamlet and Ophelia, have transpired a thousand times in real life, where the insane lover thrusts himself into the presence of his mistress, only to frighten and distress her by the painful exhibition of disordered intellect and clouded affections.

In all Hamlet's interviews with Polonius, the style of his discourse is indicative of the utmost contempt for the old courtier, and he exhibits it in a manner quite characteristic of the insane. To the common observer such hearty and undisguised contempt, such pungent sarcasm, and such relentless sporting with the old man's servility, savor more of malice than of madness, and afford strong ground for the theory that he was acting a part. But nothing is more characteristic of the insane than a fondness of annoying

those whom they dislike, by ridicule, raillery, satire, vulgarity, and every other species of abuse; and in finding the sore spot of their victim, and adding venom to their sting, they display an aptitude in which they are seldom surpassed by the sane. In this spirit Hamlet who looks upon Polonius as an intriguing, meddling old man in the interest of the court, calls him a fishmonger, doubts his honesty, rails at old men, makes him eat his own words, and finally thanks him for leaving his presence. Had Hamlet been feigning insanity, it still would have been hardly consistent with his character to have treated in such a style the father of one so dear to him as Ophelia, for whose sake alone he was entitled to receive from Hamlet forbearance, if not respect.

Towards his old friends, Rosenerantz and Guildenstern, his discourse and manner are suitable to his own character and to their ancient friendship. He treats them respectfully, if not cordially; discourses sensibly enough about the players, and other indifferent subjects, occasionally uttering a remark strongly savoring of mental unsoundness. "O God, I could be bounded in a nutshell, and count myself a king of infinite space, were it not that I have bad dreams." It is a well observed fact, though not generally known, that in a large majority of cases, the invasion of insanity is accompanied by more or less sleeplessness, and disagreeable dreams. I have not yet met with the case, however sudden the outbreak of the disease, in which this symptom did not exist for some time before any suspicion of impending derangement was excited in the minds of the friends. Although strongly suspecting, if not knowing, that they are in the interest of the king, sent expressly for the purpose of observing his movements, he makes no attempt to impress them with a conviction of his madness, as might have been expected had he been acting a part. For certainly if he had been anxious to spread the belief that he was really mad, he would not have neglected so favorable an opportunity as this interview with the courtiers. On the contrary, he calmly and freely describes the state of his feelings, as he previously did

to his mother. "I have of late, (but wherefore I know not) lost all my mirth, forgone all custom of exercises, and, indeed, it goes so heavily with my disposition, that this goodly frame the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'er hanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors." A most faithful and vivid picture is this of a mental condition that is the precursor of decided insanity,—the deepening shadow of that steadily advancing eclipse by which the understanding is to be darkened. In Hamlet the disease has not yet proceeded so far as to prevent him, in his calmer moments, from recognising and deploring its existence, though he mistakes its character. Like every other person in his condition, he is very far from considering himself insane, and indeed there is no reason why he should. He entertains no delusions; persons and things appear to him in their customary relations; and for the most part he well sustains his character as a man and a prince. His unwonted excitability of temper, his occasional disregard of some minor propriety of life, the cloud which envelopes all outward things, depriving them of their worth and beauty,—in the eyes of the world, these do not constitute insanity, and are not incompatible with the most perfect integrity of intellect. Why then should he suppose himself insane, or beginning to be so? Such a mistake is very natural to the patient, but when made by others who vaunt their knowledge of mental pathology, it proceeds from a less excusable kind of ignorance.

Hamlet now in the true spirit of insanity, upbraids his own indecision and want of energy, doubts whether the ghost were an honest ghost, and contrives a plan by means of the players, to test the truth of his declarations. So much ingenuity and forecast as this contrivance evinces, are not often witnessed among those who are popularly regarded as insane, but it must be recollected that Hamlet is yet in the initiatory stage of the disease, before the intellect has shared

in that perversion which marks the manifestations of the moral sentiments. How much better this trait of insanity was understood by Shakespeare, than by many of our own contemporaries with all the advantages of our superior lights, the records of our criminal courts present most ample and painful evidence.

We next meet with Hamlet in his remarkable interview with Ophelia,—remarkable, not more for his language and conduct, than for the difficulties which it has presented to commentators to whom it has proved a perfect *pons asinorum*. Some regard his treatment of Ophelia as unnecessarily harsh and unfeeling, even for the purposes of simulation, and in this instance at least, can see no cause of mirth in his pretended madness. If Homer sometimes nods, so may Shakespeare. Others think that Hamlet's love for Ophelia was but lukewarm after all, and therefore he was justified in treating her in such a way as to lacerate her feelings and outrage her dignity. The most natural view of the subject,—that which is most readily and obviously suggested—relieves us of all these difficulties, and reveals to us the same strong and earnest signifi-*cance* which appears in every other scene of this play. If Hamlet is really insane, as he presumptively is, and as we have much reason to believe that he is, then his conduct is what might have been naturally expected. It discloses an interesting feature in mental pathology,—the change which insanity brings over the warmest affections of the heart, whereby the golden chains wrought by love and kindness are utterly dissolved, and the forsaken and desolate spirit, though it continues among men is no longer of them. Such aberrations from the normal course of the affections were closely observed and studied by Shakespeare, who saw in them that kind of poetical interest which master-spirits like his are apt to discern in the highest truths of philosophy. The frequency with which he introduces insanity into his plays, shows that it was with him a favorite subject of contemplation, and from the manner in which he deals with it, it is equally obvious that he

regarded it as not only worth the attention of the philanthropist and physician, but as full of instruction to the philosopher and the poet. He perceived that many of its phenomena were calculated to touch the warmest sympathies of our nature, and therefore peculiarly suitable for producing dramatic effect. If in this feature he differs from every other poet, it is not from that fondness for dwelling on the morbid anatomy of the mind, which is the offspring of a corrupt and jaded taste, but from a hearty appreciation of all the works and ways of nature, and a ready sympathy with every movement of the human soul.

In no instance are these views so strongly confirmed as in this remarkable scene. The gradually increasing excitement, the frequent, sudden starting from the subject, his denial of his former affection, and the general air of extravagance and perversity that pervade the whole scene,—all indicate a most thorough mastery of the phenomena of insanity, and the most consummate skill in combining and displaying them in action. Especially is this obvious in the rapid transition from the calmness and courtesy with which Hamlet first addresses Ophelia, to the storm of contending feelings which immediately after ensues. He has just been speculating on themes of the deepest moment, endeavoring to penetrate through the gloom that veils the future from the present, when she passes before him. The sight of her awakens a healthy and tender emotion.

“Soft you, now !

The fair Ophelia.—Nymph, in thy orisons

Be all my sins remembered.”

She immediately takes the opportunity to return him the gifts she had received from him, with an intimation that he had ceased to love her. Quick as thought, the current of his feelings is changed, and the demons of mistrust, jealousy and anger, run riot in his bosom. The courtesy of the gentleman and the tenderness of the lover are forgotten, and words of gall and bitterness are poured out upon the gentle

being whom he loved with more than the love of forty thousand brothers. I need not remind those who are at all conversant with the insane, how very natural this is; and how unnatural it would have been in Hamlet had he been acting a part, is sufficiently obvious from the disposition of critics to regard it as a fault in the author. The fury and extravagance of mania, the moodiness of melancholy he might successfully mimic, but to do violence to his affections—to desecrate and trample upon the idol that had been enshrined in his heart of hearts—this was beyond the power of mimicry.

In Hamlet's remarkable interview with his mother, his discourse is rational and coherent enough, but it is pervaded by that wild energy, that scorching sarcasm, that overwhelming outpouring of bitter truths, which, though not incompatible with perfect soundness of mind, are exceedingly characteristic of madness. Well might she say,

“ These words, like daggers enter in mine ears.”

That his mind is in a state of fearful commotion, is also shown by the reappearance of the ghost, which, in this instance, is present only to the mental eye. His air and manner as noticed by his mother, are strongly expressive of the inward emotion, and such as the most consummate actor could scarcely imitate.

“ Alas how is 't with you?
That you do bend your eyes on vacancy,
And with the incorporal air do hold discourse?
Forth at your eyes your spirits wildly peep,
And as the sleeping soldiers in the alarm,
Your bedded hair, like life in excrements,
Starts up and stands on end.”

When she tells him that the image he beholds, is the very coinage of his brain, resulting from ecstasy, like most insane men he repels the idea of being mad, and offers a test of his soundness, which, if not always conclusive, indicates, at

least, on the poet's part, a close observation of the operations of the insane mind.

" It is not madness
That I have uttered ; bring me to the test,
And I the matter will reword which madness
Would gambol from."

This test was once successfully applied by Sir Henry Hallford to a patient laboring under some degree of mental disorder, who insisted on making his will which had been already prepared according to his instructions, and to the several items of which when read to him, he distinctly assented. In order to determine the real condition of his mind on the subject, Sir Henry proposed to apply Shakespeare's test, but instead of rewording the matter precisely as he had just heard it, he made a very different disposition of most of his property. In most cases of *acute mania* attended with much excitement, as well as in that form of mental impairment called *dementia*, the patient would be unable, no doubt, to repeat what he had just before deliberately uttered, but in such cases as Hamlet's, where some of the mental operations are perfectly well conducted, the power of repeating correctly one's own statements is not necessarily lost, and consequently is no proof of sanity in doubtful cases.

Hamlet's conduct at the grave of Ophelia was madness in its purest state. The unexpected news of her death, the sight of her funeral solemnities, the passionate language of her brother, are too much for his self-control, and he gives vent to his feelings in the most extravagant expressions of grief and defiance. He is truly in a towering passion, but it is the passion of a madman, without end or aim, and justified by no sufficient provocation. The apology which he afterwards offers to Laertes, begging him to attribute the impropriety of his conduct to madness, deserves a moment's attention. It is one of the rarest things in the world for a madman to admit the existence of his own insanity. In the course of my observations, I have met but a single de-

cided case of the kind. It has been already remarked, however, that Hamlet's disease is yet in its initiatory stage where paroxysms of wildness and fury are intercalated with intervals of calmness and self-control when, through the cloud that envelopes his spirit, he is able to discern his true relations to others, and the occasional influence of disease over his thoughts and actions. Bearing this fact in mind, we shall hesitate to attribute the above apology to a misapprehension, on Shakespeare's part, of the true characters of insanity. On the contrary, it evinces a most delicate perception of its various forms, which leads him to introduce a feature that the simulator would have scarcely ventured to assume.

The final event, the crowning catastrophe of the piece, most aptly finishes the story of Hamlet's irresolution, his vacillation, his forereaching plans, his inadequate performance. The nearest object of his heart—the revenge of his father's wrongs—is at last accomplished, but by means of a contrivance he had no part in effecting.*

In this play, for the first and only time, Shakespeare has ventured on representing the two principal characters as insane. His wonderful success in managing such intractable materials, the world has long acknowledged and admir-

* It may be thought, perhaps, that in deciding the question whether Hamlet's madness be real or feigned, some weight should be allowed to the original history in which he is represented as having actually simulated the disease. This fact is certainly entitled to some consideration, but my own reflections upon it have rather confirmed than weakened the view I have taken of the subject. Shakespeare was so much in the habit of varying from the tale or history that formed the groundwork of his plays, that this fact alone would deter us, in a doubtful case, from concluding that any particular trait or event in the former is faithfully represented in the latter. In tracing the history of his plays, however, we find him acting upon a general principle that should not be overlooked in settling a difficulty like the present. This was, that he never hesitated to vary from the original whenever the higher objects of the drama required it. It could have been scarcely otherwise, indeed, if his own work were to be distinguished from its prototype by marks of a nobler lineage. The puerilities of the old story-tellers were to be exchanged for incidents of commanding interest, the common natures that figured in their narratives were to

ed. They are never in the way, and their insanity is never brought forward in order to enliven the interest by a display of that kind of energy and extravagance that flows from morbid mental excitement. On the contrary, it assists in the developement of events, and bears its part in the great movement in which the actors are hurried along as if by an inevitable decree of fate. Herein lies the distinguishing merit of Shakespeare's delineations of insanity. While other poets have made use of it chiefly to diversify the action of the play, and to excite the vulgar curiosity by its strange and striking phenomena, he has made it the occasion of unfolding many a deep truth in mental science, of displaying those motley combinations of thought that are the offspring of disease, and of tracing those mysterious associations by which the ideas of the insane mind are connected. Few men, I apprehend, are so familiar with those diversities of mental character that are in any degree, the result of disease, as not to find the sphere of their ideas on this subject, somewhat enlarged by the careful study of Shakespeare.

Ophelia is one of those exquisite creations of the poet's fancy, whose earthly types occasionally cross our path in the course of our sublunary pilgrimage. Like them she gains all hearts, but too delicate to encounter the world's rude shocks, she is unable to survive the wreck of her af-

be transformed into more ethereal spirits, and their lame and impotent conclusions were to give place to lessons of ever-enduring truths. Thus, in the present case, the wronged prince who is undistinguished by any mark of superiority from the common herd of kings' sons, and who resorts to an artifice in order to revenge his wrongs, is to be transformed into

"The expectancy and rose of the fair state,
The glass of fashion, and the mould of form."

The shining worth and dignity of such a character would have been essentially compromised by an imposture however justified by the end; while the example of a refined and noble spirit struggling under the difficulties of his position, till finally his reason succumbs in the unequal encounter, is a spectacle worthy of men and Gods. Indeed, the principle in question is so common in Shakespeare, and its application in the present case, so obvious, that it appears to me scarcely necessary to strengthen our position by additional arguments.

fections; and, like them, her brief history consists in being seen, and loved, and mourned. The morning of her days which had been illumined by the light of love and parental affection, had been early clouded by the death of her father and the misfortunes of her lover; life had no longer any joys in store, and in mercy, she is spared the sight of farther afflictions, by the loss of reason, and a premature death. Wisely has the poet abbreviated the duration of her madness. The prolonged exhibition of this afflictive disease in one so gentle and lovely, would have distressed the mind of the beholder, in a manner unfavorable to dramatic effect. We see enough to understand that she is no longer conscious of her sufferings; and after listening to the snatches of songs that flit through her memory, with the same kind of melancholy interest with which we hear the sighing of the autumnal breeze through the limbs and leaves of the trees, we are willing that the finisher of all earthly sorrows should come. There is no method in her madness; no quips and cranks of a morbidly active ingenuity, surprise, and gratify the curious beholder, and no bursts of passion such as madness alone can excite, fall on his astonished ear. Like one who walks in his sleep, her mind is still busy, but the sources of its activity are within. Heedless of everything else, her mind wanders among the confused and broken recollections of the past, deserted by the glorious light of the Divinity that stirs within us, but which is soon to be rekindled with unquenchable brightness.

In the character of Macbeth, Shakespeare has exhibited a mental phenomenon of a pathological kind which he seems to have correctly understood, and in that respect, was greatly in advance of the current notions of his own, and perhaps the present times. It has been already observed, that when the brain is morbidly excited, previous impressions, even some that may long since have been forgotten, are often so distinctly and vividly recalled, as to appear to have an objective existence. This activity of the perceptive organs is not confined to madness, but may also occur whenever the nervous system is unusually excited by protracted watchin~

by errors of diet, by long and anxious meditation, by powerful emotions, or by the presence of other diseases. In this condition, the ordinary relations between the mind within and the world without, are quite reversed. The imaginary becomes the real; the inward is no longer reflected from the outward, but the latter is the mere shadow of the former. Thus in Macbeth, the suggestions of his own unprincipled ambition, the predictions of the weird sisters, and the goading of his wife, kept the prize of royalty constantly before his eyes, only to be won, however, by the foulest treachery and violence. This one thought takes possession of his mind, absorbs his whole being, and so often and intently does he revolve the only means for accomplishing his purpose, that finally, the very instrument thereof appears before him in a visible shape. He sees a bloody dagger with its handle towards him, and so clear is the image, that nothing less than the sense of touch convinces him that it is merely a dagger of the mind, "proceeding from a heat-oppressed brain." The deed was done and the prize was gained, but tortured almost to distraction by the most painful apprehensions, he sought in vain for security and repose in the commission of fresh crimes. In this state of agitation induced by his bloody career, the murder of Banquo was more than sufficient to reproduce that morbid activity of the perceptive organs, which invested the images of the mind with visible forms, and gave them an outward existence. The image of his slaughtered brother-in-arms, so foully taken off, glides into the banqueting-room, and seats itself at the table. But the suggestions of reason are no longer able to correct the error of sense. Not more real to Macbeth are the forms of his invited guests, than is the dreaded image in his own seat; for it shakes at him its gory locks and glares upon him with its vacant eyes. His mind is driven from its propriety, he forgets his situation and relations, and carried away by the force of the hallucination, he reveals to the company the tremendous secret which they should have been the last to learn.

The reader scarcely needs to be told how the true meaning of this phenomenon is perverted and its terrible power worse than lost—even made ridiculous—in its representation on the stage, by the introduction of a real ghost as visible to every body else as to Macbeth. The absurdity of the whole matter is heightened by the guests pretending not to see what is plainly before their eyes, and wondering what should so startle their royal host. This puerile contrivance is but a sorry compliment to the intelligence of the audience who, if they could once forget the prescriptive usages of the stage, would be infinitely more impressed by a proper representation of the scene. The sight of a king springing from the banquet-table, in the midst of his lords and nobles gazing on vacancy, with horror and alarm depicted in his countenance, addressing to the imaginary object before him words of reproach and defiance, is calculated to make a far deeper impression on the beholder, than the trumpery contrivance of an actual ghost. With the ghost in Hamlet, however, the case is very different. In the one it is the poet's object to exhibit the power of conscious guilt upon an over-active brain; while in the other, he merely makes use of a vulgar superstition for bringing out a fact necessary to the action of the play. How clearly Shakespeare appreciated this difference, is also evident from the manner in which the ghost is introduced during the interview between Hamlet and his mother. This is meant to be regarded merely as a *mental* apparition—a previous impression reproduced in consequence of the inordinate nervous excitement under which he is suffering at the moment,—because, though as distinctly visible to Hamlet as the actual ghost in the first act, it is, unlike that, visible to no one else. True he speaks to it, and the apparition answers, but its words are obviously intended to be audible only to him, for his mother hears no voice, and sees no form.

The pathological correctness of Macbeth's character is made still more manifest by attributing to him a hallucination of another sense—that of hearing. In that matchless

interview between him and his wife immediately after Duncan's murder, he declares that, among other circumstances attending that fearful deed, he heard a voice cry,

" Sleep no more
Glamis hath murdered sleep ; and therefore Cawdor
Shall sleep no more—Macbeth shall sleep no more !"

The cerebral excitement produced by the circumstances of the murder, has so sharpened the sensibility of the auditory organs, that the slightest sound, or it may be, even the very thoughts of his soul, ring through his ears in words of unmistakeable meaning.

We may admire, while it would not be very easy to explain, the wonderful sagacity of Shakespeare in conceiving that true theory of apparitions, which now, after more than two centuries is just beginning to be adopted by scientific men.

In the character of Lady Macbeth, the poet has exhibited a mental condition of a most curious and interesting kind which though not strictly insanity, is unquestionably of a pathological nature. The successive crimes into which her husband's ambition has plunged him, produce in her a state of mental disquietude that undermines her softer constitution and eventually occasions her death. The circumstances connected with the murder of Duncan are stamped upon her brain, as if with a hot iron, and there they remain in characters of fire, not even to be temporarily effaced by sleep. To such a pitch does the nervous excitement increase, that in sleep she rises from her bed, and acts over her own part in the bloody scene. Again she reproaches her husband with his irresolution, wonders that the old man should have so much blood in him, endeavors in vain to wash the spots from her hands, and is startled by a knocking at the gate. The wound is too deep to be healed ; no medicine can be found to cleanse the bosom of such perilous stuff, and nature finally succumbs under the weight of bodily exhaustion and mental anguish. Within the whole round of human wretchedness, there is not a case more deplorable than is his, who, with the moral depravity adequate to the commission of

great crimes, wants the nervous hardihood capable of sustaining the shock they give to the mental constitution. Such a case has Shakespeare presented in Lady Macbeth, and with so much power and truth, that no lapse of time, no change of human condition will ever weaken its effect.

To be convinced of the unapproachable preeminence of Shakespeare in the delineation of insanity, we have only to compare him with the poetical luminaries of his own generation. Fletcher who is generally regarded as inferior to none of them, save the master himself, has represented one of his female characters—the jailor's daughter in the *Two noble Kinsmen*,—as going mad from love. Some scenes are a feeble imitation of Ophelia, and the whole effort probably originated in a feeling of emulation excited by that part. But how inferior to that exquisite creation, as a specimen of mental pathology, or an expression of poetical taste! Both her conduct and conversation are crazy enough no doubt. Not a single word nor act separately considered, is inconsistent with real insanity; but there is a visible straining for effect, a certain extravagance of thought, a perpetual recurrence to the cause of her disorder, an abruptness in changing the train of reflection, far more characteristic of simulated than real insanity. The author has committed the popular error of supposing that the lunatic is ever dwelling on the cause of his calamity, and hence the love-cracked damsel utters the name and expatiates upon the perfections of her lover at every breath. It has already been remarked that in acute mania, if we except the initiatory stage when reason is not quite driven from her throne, the patient seldom even alludes to the events connected with the origin of his disease. Lear, for instance, talks much of the ingratitude of his daughters, but not after he becomes raving mad. The manner in which Fletcher has executed his task, shows how little he was inspired by those lofty conceptions of the true object of dramatic representations of insanity, which impart to Shakespeare's insane characters inexhaustible interest and instruction. To put crazy

speeches into the mouth of a person, and send him capering through the fields, is an easy matter,—any tolerably shrewd servant in a lunatic hospital might do as much. But to observe through a succession of scenes the method that is in madness, to make its various phases consistent one with another and preserve the individuality of the character through them all, and, more than all else, to present a picture calculated not only to excite emotions of sympathy with physical distress, but to strike the imagination and gratify the poetical sentiment,—this is the work of the highest order of genius alone. In the hands of inferior writers, insanity is too much regarded as an absolute condition in which all personal distinctions are annulled and all traces of the individual's former self effaced. But not so with Shakespeare. Lear, while forming the prominent figure in the motley group that wandered in the forest, was no less Lear than when seated on a throne and dispensing favors to his dependents. The tempest of fury exhibited by Hamlet at the grave of Ophelia, is not inconsistent with the character of the speculating, irresolute prince who mournfully soliloquizes on his infirmity of purpose, and quails before the solemn commission he has taken upon himself to perform. Considered in a still higher aspect—as a creation of poetical art—we see in the Jailer's daughter, none of those shadowy reminiscences of youthful joys, none of those delicate allusions to the subject of love, none of those flitting images of purity and peace, none of those bursting throbs of filial affection,—not one, in short, of those exquisite touches that throw a melancholy charm over the madness of Ophelia. She is gross, carnal, of the earth, earthy, and her imagination wanders into forbidden paths. She is but a poor madwoman whom idle boys would gather around in the streets, and humane people would wish to place in a hospital. Whatever truth there may be in the opinion some critics have entertained, that Shakespeare had any part in the writing of this play, it is very certain that this character, at least, received not a single finishing stroke from his pen.

In this review of Shakespeare's delineations of insanity, I trust I have made it appear in some measure how their wonderful fidelity to nature renders them not only valuable as pathological illustrations, but wonderfully effective in producing a dramatic impression. Great as he is in every other attribute of the poetical character, yet in this department of the art, he seems to be without a rival. No other writer unless we except Sir Walter Scott, has made the slightest approach to his success. In several of this writer's works, the workings of a disordered mind are displayed with the hand of a master, and that too with a degree of pathological accuracy which ordinary men would hardly acquire by years of observation within the precincts of a hospital. But the novelist possesses an advantage over the poet in the broader limits within which he may exercise his art, untrammelled by the restrictions imposed upon the other by severer rules of composition and the comparative brevity of his efforts.

I have already intimated that in his knowledge of insanity Shakespeare was greatly in advance of his own and succeeding generations, and that this was owing not to any superior advantages he possessed for the study of the disease, but to an extraordinary power of observation which more than any other mental attribute perhaps, deserves to be considered as the true inspiration of genius. It needs but a glance at the common views of insanity that prevailed in his own, and even later times, not merely among the rude and uneducated, but among men of distinguished names, to show how little they evince of his profound science of mind. By a profession which has always numbered in its ranks a large proportion of the luminaries of the age, the insane generally, with the exception of such as were actually raving or reduced to a state of idiocy, were regarded as having reason enough to enable them to conduct with tolerable propriety, and made responsible for their actions to a degree that would startle the criminalists of our own time, ready as most of them are, to look upon the plea of insanity as the last resort

of ingenious counsel. Sir Matthew Hale declared, many years after *Lear* was written, that insanity affects only the strength and capacity of the mind, and upon this idea he has actually founded a test of responsibility. "Such persons as laboring under melancholy distempers, hath yet ordinarily as great understanding as ordinarily a child of fourteen years, is such a person as may be guilty of felony or treason." These views, it is true, belong to a province of insanity somewhat remote from that which engaged Shakespeare's attention, but there can be no difficulty in inferring from his delineations of the disease, in what light he would have regarded them. Can we suppose, for instance, that if the question of the responsibility of Hamlet for the killing of Polonius had been referred to him, he would have pronounced him guilty of murder in the highest degree, because he possessed more understanding than a child fourteen years old. Had the great jurist, in forming his opinions on this subject meditated upon the pictures of Shakespeare as well as the principles of Lyttleton and Coke, it would have been better for his own reputation, and better—ah, how much better—for the cause of humanity. Would that we were able to say that the Courts of our own times have entirely avoided his error, and studied the influence of insanity upon human conduct more by the light of Shakespeare and of nature, than of metaphysical dogmas and legal maxims.

ARTICLE II.

ILLUSTRATIONS OF INSANITY,

Furnished by the Letters of the Insane.

A medical friend for whose opinion we have the highest regard has thus written us ; " the article in your last number of the Journal of Insanity, on the correspondence of the insane. I regard as a valuable contribution to the science of pathological psychology and hope it will be continued. It is by such means that we shall make advance in this interesting subject—the operation of the disordered mind."

This opinion coinciding with our own, induces us to insert the following letters.

The first was written by a lady who has been deranged sixteen years, and most of that time she has spent in Lunatic Asylums. She had been highly educated, and still exhibits much, and we may add, uncommon ability in music, drawing, painting, and in penmanship. She is ever ardently engaged in efforts to accomplish some particular purpose, though rarely does she adhere to one but for a few days. At the time of writing, it seems capital punishment, was the subject of her thoughts, together with peculiar notions about the virtues of salt. At other times she attributes equal value to spirits of turpentine, vinegar, &c.

State Asylum, Utica.

To his excellency, the Governor of the State of New York ;

HONORED SIR—I have presumed to trouble you once before during my stay in this place, with a long communication, and I now write with some fear that you will lay this letter down, as a weariness, and more insane impertinence than such as deserving of perusal and attention, but I do

urge you to read it through patiently before you pass judgment. Perhaps the Governor is not the right individual for me to address, and that my letter should be directed to the Judge of the Supreme Court. If you are any way struck with my arguments, I wish this letter might be published or sent to the President, perhaps those in authority would come to the conclusion to act upon it decisively. My object and subject, is punishment for crime, especially capital punishment, to abolish suffering unto death for any crime. St. Paul was the most zealous of all persecutors, but he was suddenly convicted by a light that shone round about him. So this letter, may, like the light from Heaven, unexpectedly influence those, that otherwise were set upon a contrary course. Let us look at the teeth of the murderer and his victim, there can be no connection or comparison between the two sets. The government shall be upon his shoulder, and while the murderer is alive he is a stronger bulwark against the like offence than a thousand hanged criminals after death. The punishment is totally beyond the offence, in the hanging we send extravasated blood to the root of every tooth. It is life for life you say, but the death of one is unexpected without preparation. the other is premeditated, anxiety, torture, time wasted and worn out, literally the tree of knowledge in all respects. We do not live by bread alone, and the life unexpectedly taken by violence is a mite in the balance compared to the life of the man sentenced to be hung on the gallows. You must hear me this hanging or punishment by death must be done away. Two for one invariably, always the aggressor for the aggressor. These laws were made by Moses in a new country among uncivilized people, dissatisfied and quarrelsome, settling their disputes by personal conflict, wrestling with each other, and killing each other and only burying them in the sand as the story of the Israelite and Egyptian gives us to understand. We are a christian people, bibles and school-books on every table, our Sabbath day is changed from Saturday to Sunday, why not do away these old laws in a measure, or

alter them to our enlightened age, we are a growing country, over a vast expanse of territory, if this sinking fund of crime and poverty is kept up we shall become worse than Russia. There is now one hundred thousand beggars in Europe, to two hundred thousand that support themselves. We cast our pearls before swine when we hang the man, and I am afraid they will turn again and rend us, by repeating the offence, as the inevitable consequence. I believe you would find that one murder is invariably followed by another, that is punished by death. I read in the news papers that Mr. — is reprieved to the — of —, the man has but fifteen days more to live, and I feel so urged and impelled by my feelings, that I asked the permission of our Principal to write to you, which was given. I would pardon the man if I was Governor, besides it is an odds if he is not crazy. You must not judge of me, and hang the crazy man, because I show so much rationality as to render offence sufficiently heinous for punishment. I am suffering under pitiful misrepresentation and unlawful authority and restraint, rest assured that I never was crazy, and, any one perjures their own conscience that affirms that I am, and yet though I have been an inmate of four asylums, I have never met the magistrate or the christian who expressed any dissatisfaction, although no one but must be sensible that the laws of our country are outraged in my person by my being confined and forced to endure all the restraint and coercion of those called lunatics, will the law allow a citizen to be confined except for crime or lunacy? and by what authority. Governor — I am not crazy I tell you, never was and never shall be unless injured by unlawful means and treatment, and how do you know but there are persons hung as little deserving of the punishment, as I am of being here. Are subjects of grace lunatics? I have been in a progressive state of study and conversion to divine truths for this ten years. I am no criterion to judge the insane by. Build a house for the murderer and give the man salt while he lives, by immediate application, and let this be the pen-

alty during life, you will thus effectually expiate offence let it be of whatsoever kind it will. When Shiloh comes to him shall be the gathering of the people. This I understand to be Shiloh and the gathering of the people is salt. The man's labour is of value and if allowed communication to visitors and physicians, he would throw more light upon the effects of crime upon the mind than all that can be learnt by the inmates of an insane asylum. Confusion and every evil work, are united in the same sentence by the conjunction, and, as you will find them in like manner united in every act of life. The evil that men do live after them, such a building would be more a monument of terror than a thousand gallowses. If I was hung could I come to life again, I would assuredly repeat the offence out of revenge, whereas were I pardoned I could not but be good. The grateful incense of the pardoned man would have more of the dew of blessing in it than the extravasated blood of the suffering criminal. We can hang cats and dogs, but is immortality the end and aim of all being, to be done away with for any offence? our fine ladies have dreadful corns on their feet. Cain was assured that his life should be held sacred. I have for myself a dreadful callus spot on the ball of my foot, that I have been unable to remove for years, and it increases since I have been here to a painful degree. I should not wonder if it was the hang-mans-gallows. Build a house exclusively for those sentenced to death, treat them kindly, and the repentance of the poor sinner will be more acceptable than punishment. When Shiloh comes, give him the gathering of the people, by fresh salt applied by the hand, and it is my belief that it would more effectually restrain crime and its repetition than all the gallows in the world. I wish my letter was in time, and that I could help Mr. —, he should find that I did know what that was, I will have mercy and not sacrifice. Heaven has golden streets, and must not a course that sinks us in irrecoverable poverty, be a wrong one? will not want and poverty invariably lead to crime? Our Bible does not in a single in-

stance tell us to punish crime, but to repent and believe and ye shall be saved, it does not say, hang this man because he killed your brother, but it says, your force is not right, build thou the walls of Jerusalem, make your paths straight in the wilderness, this can only be done by salt, this I learn in many places. Christ says that salt will take away all offence. Job says that Leviathan puts salt upon the mire, and that we cannot come nigh him with his double bridle, this is the same as the gallows, and salt so applied would have all the effect that punishment now does. In another place it says that the Prophet is the snare of the fowler in all his ways. The snare of the fowler is salt and not bird-lime, salt will kill birds. It did seem to me before I began this letter as if I could say somewhat that would be listened to, but perhaps I am mistaken, but I do solemnly protest against hanging, it is my own individual conviction that it is irreconcilable to all benevolence, refinement and improvement. If the sinner turneth from his ways he shall live, how can he turn when he is sent out of the world. It is written that your force is not right; I am afraid you make crazy people by coming to the gallows with the man, and cursed is he that perverteth the judgment.

If hanging or punishment by death is the right course why is the crime daily repeated? It ought to prevent the repetition of the crime, or else it does not answer the purpose, our Newspapers become a daily record of these dreadful violations. Now let the man live and grow old and grey, who that ever saw or conversed with him would ever go and do the like. I attended when I was a school-girl, the lectures of a man who was confined ten years for forgery and although he declared his innocence, yet its effect upon me was such that it would be a moral impossibility for me to imitate the hand writing for a fraudulent purpose, a feeling of horror that I cannot describe and known only to myself, for I never heard the subject canvassed by any one, influences me, and this arises only from my personal acquaintance with the man himself. I can describe it, only,

to an internal wall that shrinks with dread and aversion from an embodied crime. Might it not operate in like manner, with others, and in all instances of the kind. To see an old grey headed person guilty of a crime, makes a much more painful impression and deeper, on my mind than one that is young. We can often see ourselves pictured out when we look at the inferior race of beings, as we read exemplified in fables, like the story of the mice in counsel when one killed another, all the rest set upon the survivor and make an end of him, we would look upon it as absurd in the extreme and cruel. How do we know that a superior being does not look upon our ways in this respect towards each other in the same light, that we would look upon them. Suppose the cows were to do so, would it not be dreadful, and would not we take effectual means to prevent the double loss of those innocent and useful creatures, and are we not of more value than many sparrows.

In trouble to be troubled is to have your trouble doubled, is a rhyme I have often heard, do we not double trouble in this way? There is no device or work in the grave, and the balances have no weight after death, it is mere blasphemy to carry the yoke into another world, in the Revelations where it speaks of the third seal, it says, he that carried the balances sat upon a black horse, black is not death. I am sensible that all I can say is weak and feeble in comparison to the awful responsibility of the alternative, but the opinion of one that has studied and practiced what they know as faithfully as I have, does not deserve to be despised. "Thine inward teachings make me know, my danger and my refuge too," reads the hymn. My inward teachings convince me I am right, and that we inevitably draw a curse upon our children and our country by these kind of punishments.

I know I am right, there is an insurmountable barrier, and indescribable conviction on my mind that I cannot account for, that forces me to a stand firm as a rock. Salt applied as I have said will prevent all drunkenness, we could

drink wine like water without being able to get drunk, and our senses could not reel. This application of salt ought to be practiced by every one, but we can make the convict work righteousness in fear of death, when elsewhere it is neglected through carelessness, laziness or poverty, for the want of a sufficient quantity of salt. Salt thus applied will be of no inconvenience to the prisoner, as I can give assurance in my own experience, for I have practiced it for months, almost years, and it will neither injure his health or comfort. It would be less expense to supply salt for this purpose to the prisoner, and have a fund appropriated, than all that is now incurred by execution. It is moral reformation, not bodily torture that a good parent ought to require from a child, and if this can be obtained without punishment, all proper ends are surely gained. You say we would all be in danger of our lives if it was not for the dread of being hung. I do not believe it, why then does it not work. I doubt if there has been one individual less brought to the gallows for this hundred years, according to the population, from the fear of being hung. There is a natural instinct that preserves beings of one kind among each other, and no kind ever destroy each other, except the Bee, they will fight among themselves until a whole hive is destroyed, and they live on honey. All sweet is cruel and spoils the disposition. Did we drop the subject and not in crowds go to the hanging, I believe we would at last never know of an unnatural death except by accident, any more than we do in the brute-kingdom. I know I am right, old ways should be done away, and all become new. Salt will make a new creature, and he that believeth shall not make haste. What is the cause of the utter prostration of the poorer class of people in the old countries? It is impossible for a beggar, ever to be any other wise than a beggar. I saw Mr. — hung from my father's garret window in — when I was six years old.

With the greatest respect, I remain,
Your humble Servant.

The ensuing letter was written by a very worthy and well educated gentleman, a lawyer,—who has been deranged two years. He is generally pleasant and able to converse rationally, but is easily excited. and has no power of self-control, not even enough to keep from tearing his own clothes, although he says he “knows it is wrong and wicked, but cannot help it.”

Utica Asylum, Saturday Morning August.

Mr. — My YOUNG FRIEND.—I embrace the earliest opportunity, I have found according to the dictates of my own judgment and the opinion of my friends, that I should communicate to my numerous friends in — County, which I have daily declared in *loud and strong* language to all within the hearing of a *thundering* voice to be the *moral Religious Whig and Lyon County of the Empire State of New York*, whether it is *fancy or fact*. The dictates of the *inner man* or in other words the *feelings of the heart* say to me that I am as happy a person this morning as is to be found in the limits of the large *wealthy* and populous state which now encloses in its territory instead of wild beasts and savage Indians who less than one hundred years since wandered over its then rich wild and uncultivated forests is now covered over every part of its extensive territory with *sundry rich and populous cities ; numerous incorporated active business villages and farms highly cultivated, last not least an intelligent Christian population*, I trust redeemed from what I now presume to say to you a young man just commencing your career on the stage of active life in the strong language of the *learned Dr. Dwight, is a hell upon earth*. I mean a *bar room* in a *whiskey or rum* tavern or *grocery* store where six less or more drunken fools are blowing out of their steamthroats the stinking fumes of *whiskey rum, brandy or tobacco*, and *pounding and kicking each other* to determine who has the best of the argument on some moral religious or political question which the drunken disputants are discussing with great zeal and with as much sense to an intelligent by-stander as the crowing of an *old*

or *young rooster* or the cackling of a hen or squall of a goose. I feel grateful to the good Providence of our Heavenly father and most merciful and gracious protector and redeemer that the Christian, permit me to say the holy enterprise of this age has placed before the young and unexperienced of this age so many checks to that flood of iniquity and *outrageous* and *horrible depravity* which in this happy land called the asylum for the oppressed of all nations to flee to, has nevertheless, since the death of that great and good man, *George Washington* justly called the best friend to his country and who during the sixteen years of his active public life, did not tarnish his moral religious and political life, with scarcely a single wanton abuse of his preëminent influence and the unbounded, unlimited power that attended that influence. Washington had passions and had errors as well as other *men*. No man liveth and sinneth not, is the language of inspiration written in the Proverbs of Solomon, one of the ancient kings among the Jews the son of the shepherd King, David, writer of the Psalms and called the sweet singer of Israel!! Washington's errors whenever any occurred during his public and eminently useful life were overlooked and forgotten, a large—I may say a *vast* majority of the people of this now great and populous republic, had such unbounded confidence in his sterling integrity and religious honesty, that his opinions while he lived when published and known became the established *law of the land* which no opposition could set aside. I cannot say much in this letter about the building in which I am writing, its beautiful and healthful situation in the northern part of the flourishing moral and religious city of Utica, composed principally of yankee or properly descendants of a yankee population. I shall probably be able to enclose you the annual report of the trustees to the Legislature in a few days, most of which report I read yesterday. That report if you get it will inform you and other friends in —— County, the particulars of an institution which I am now fully satisfied is highly useful and alleviating to the unfortunate persons

deprived of the discreet exercise of their *mental faculties*. As my sheet is nearly full I must close, I cannot particularize in any formal compliments to friends. You, your father and mother will of course make the first use of this letter, next other friends. Persevere in your business, be honest, prudent, virtuous, keep the best of company, avoid the vicious and you will go through life with credit to yourself and be useful to those around you. My present belief is that I shall write to ——— shortly.

Yours truly,

The following letter was written by a convalescent patient,—an interesting young lady, who had been deranged about six months; during most of which time she was speechless. In this letter, her condition and feelings are graphically described.

DEAR PARENTS—I take this opportunity of writing to you, after being separated from you a long time, and leaving home in a deranged state of body and mind. Little did you know how much suffering I endured in mind for one whole year before I came here. I felt that my reason was fast leaving me, but I concealed my feelings and thoughts on the subject as long as it was possible.

Since my stay here, I have suffered more than tongue can tell or pen can write. I thought when they were bringing me here, it was taking me to judgment, there to meet my final sentence of “depart from me ye cursed to everlasting flames.” When I ascended to the chapel on the sabbath day, I thought it was the judgment hall of Christ, and that it was a temporary platform built over the infernal abyss, where the evil spirits were congregated together.

For six long months I remained deprived entirely of reason, and nearly deaf and blind at times, and subject to the greatest agony of body and mind, and a burning inflammation on my brain; sleeping on beds of fire at night, and

eating food and taking medicine three times a day, which seemed to add to my torments. But I will not distress you longer by telling you more, as it will only tend to trouble you, and bring back to myself thoughts which are not comfortable. Suffice it to say, that my reason has returned, and with it my health, and I think I am almost sure that I am more free from disease than I have been for several years.

There are three hundred patients in this Asylum, and new ones coming almost daily ; there are forty-three on the same floor as myself, and you would be surprised to see how neat and orderly every apartment is. We have a large hall where we remain during the day, and at night each one has a comfortable room and bed. Besides this, there is a dining room attached to the hall, and a verandah where we can enjoy the fresh air. Every floor is provided with bathing tubs, and I find bathing a very healthy exercise, more so than one would suppose that had never indulged in so great a luxury.

I will now give you a brief account of my first returning consciousness. The Matron presented me with a new dress on condition that I would help make it. I regarded this as the price given me to betray Christ, and refused to accept it on any conditions whatever, but she and others insisted upon my taking it. I at length yielded to their importunity and accepted it, but not without great suffering of mind.

After I had taken it, it seemed to be a dreadful burden imposed on me, I would lay it down, and run from it as from a snake, and at other times take it up and run after the attendants, and beg them to release me from it, though I did not speak, my tongue seemed palsied, and I could express my wishes only by signs. I laid down the cloth, and went out with one of the attendants to take a walk, and when I returned to the house, I tore off the breadths one by one. It seemed at first like severing the soul from the body. The struggle was great. But it was the beginning of returning reason. I went to bed that night feeling better, and next morning was a reasonable being. This was but two weeks

ago, and I have been well all the time since, except for a very short time. I suffer no pain worth mentioning, and think I shall soon have good health. I want you to write. &c.

The writer of the letter which follows, is a lady of intelligence and education, of pleasing manners and very industrious habits. On ordinary subjects, she manifests no mental derangement, though she rarely converses long without alluding to the teachings of the *dear Spirit*. She is one of the most amiable and happy persons we have ever seen, calls herself the *daughter of Zion*, and has the most unshaken belief that the Millenium is near at hand, when every one will be happy. She has been deranged six years.

Utica Asylum, Feb. 1847.

DEAR CHILDREN—Agreably to your request, I write you. It is not because your mother has not desired to communicate with you in writing that I have not written you, neither is it because that love, that I believe will ever be unshaken towards you has been diminished, or that the bosom that has participated with you in happiness or sorrow, has not the same sympathies. It is not that, but knowing, or thinking what I have to communicate, if I should write, (for I could only write truth,) it would be thought derangement, I have deferred writing, as I have. I believe, the time near that the dear Spirit that I have trusted, and do still trust, to be near that you will not only know about, myself, but also about your ownelves, dear, dear, children, I greet you in anticipation respecting the happy prospect before us. We are life in union of the dear Spirit, that suffers and desires to deliver all life from a state of captivity that ensues. People know not as they will hereafter from the understanding they have, of what is in the book, called the Bible. There is a Spirit that denominates itself Spirits, transactions have been as they have, suffering, great suffering has ensued,

which I believe, will be delivered from before long. There are three Spirits doing in way, that I believe a deliverance will be imparted. In the way that the three Spirits took the life that validly belongs to the form, called your mother, as yourselves which was then at the place called Heaven, was to be imparted in form of woman upon the earth. The one called your father, was Spirit of the Spirit itself, imparting itself in way that it did in form of woman, to be with me upon the earth, which has passed through the captivity in the way that it did, as also have myself and yourselves, self existent Spirit was providentially in form, male and female, the two Spirits other than the one in union of myself, has Spirit in union of itself that was providentially in form of female, which I expect will dwell upon the earth when the captivity is delivered from, for in the way the three Spirits look, they are to come and tell the people the truth. That Spirit is now at Heaven, that is with the other two Spirits, unless a little in places other than there is the place it has itself for itself at the present.

You desired to know about my health. I suffer at times, but you need not fear respecting that, I am protected, and know you are. I have suffered without sympathy, other than the Spirit that knew of my suffering many times, because those around me knew not of my suffering, as also I have enjoyed that others did not participate with me, not knowing of my happiness. Be comforted, dear children, do not sorrow for me, I am desiring to be content in whatever situation I am placed. I think sorrow will be ended upon the earth.

Your affectionate mother,

* *

The following letter was written by an aged man, who has been deranged three years. He represents a class found in most Lunatic Asylums, who are often pleasant and sociable, shrewd in their remarks, and sometimes rational, but

who in consequence of disease seem to have lost all power of self control, and upon the slightest provocation, and sometimes without any, become excited, violent, and abusive. They will talk or write themselves into a paroxysm of ungovernable fury in a few minutes—are ever demanding their liberty, and desirous of stating their grievances. Shakspeare has described such a character in King Lear.

{ *Utica Asylum, Insane as they say,*
Feb. 1847.

To Dr. BRIGHAM, Dear Sir—This is from one that is a friend to all. You have treated me nearly two years with the greatest politeness but that is not liberty. You know there is no confining a free thinker, I have been styled that and am perfectly willing that the world of mankind should enjoy their own opinions and I mine. I never tried to injure any one in their reputation, and am very sure that I shall not undertake slander in my old age. You are I presume a man of some talents, but there is one man that you have been near two years trying to find out and are as far in the back ground as ever, and now if you will give that man his liberty he will give sufficient bail never to trouble you again and will never grudge you your splendor. I am a man who lives in the free air of liberty. The reason that I write this to you is that I do not know who are my friends. I have always studied to do well and like the hare in the fable suspected no harm, but I find my mistake and now my liberty depends on you. I make my supplication and hope your princely power will not be offended. If I have found grace in your sight, say so; and if not prepare your guillotine and your victim is ready. As some eminent writer says, what is life without liberty, not worth possessing; now you certainly know how crazy I am, and I will give you my honor that I will not deny anything I have done nor retract anything for all you Doctors, Lawyers, Priests and Ladies pretty; nor for all your sanctity and all your esquires and

all your prayers, and all your great stone building and brick wings and flower pots and carpets and golden gods. I defy them all. The chicken is in the egg before it is hatched and if it is a game cock it will come out a game cock. I am under such excitement, what shall I do, and no God to flee to, but the God of nature, like Napoleon Bonaparte when he entered the city and exclaimed a sea of fire.

Dr. Brigham if you will make a journey to the west where I have lived, you will find men who know something; but your journeys seem to be the other way, to Albany. The courtiers are always hanging about Courts and dangling to get some of the crumbs that fall from their master's table.

I am an illiterate old man and did not fetch a trunk here neither a watch or any fine clothes, but I have been faithful and industrious, and am greatly obliged to you for your indulgence.

* *

The succeeding and closing letter was written by an estimable and intelligent man who became deranged from ill health and excessive study of abstruse subjects. When he wrote the letter he had been deranged about three weeks. He recovered in three months and has been well since, now more than three years.

Utica, 1843.

I have discovered that the mineral waters at Saratoga, constitute the most powerful generating or nourishing principles in the human family, of any compound either in a solid or liquid form ever instituted by the Creator of this great and glorious globe which we inhabit. And that the natural evolutionary powers of the Congress Spring, (as it is called) in an exhausted receiver or pipe would be twenty five degrees according to what I am impressed with the belief should be the modern thermometrical temperature, and that

when they have thus, arisen to this state of altitude, their virtues would be concentrated so that they would form all that the Creator designed in his wisdom, power, and goodness should be meted to his creature man. I am impressed that the high Rock Spring, was to have risen to that height by which those virtues could have been concentrated in it. But owing to his own supreme direction, or to a supernatural cause, it was permitted to be smothered for the benefit of a future and more enlightened generation. The virtue of these waters are supposed to have been injured somewhat by the influence of local cause. The Congress Spring is on a level with the City Hall in New York, but when elevated into the reservoir to be hereafter described, it can be conducted to the observatory in New York, for the benefit of the nations. I declare as I have been impressed by demonstrations that between two known principles, truth must be established, I declare also that this globe is to assume her proper state of gravitation, according to the design of the Creator, and that New York is to be the highest place on the globe. Having the sun for the centre of attraction, as the only power to affect the earth. Farther, that the enlightened are to partake of in the quintessence state of this water, and that man is to draw his sustenance from this water it being such aliment as he in his wisdom will direct. The enlightened part of men are to be constituted very superior beings.

* *

ARTICLE III.

STATISTICS OF THE SUICIDES,

Which have occurred in the State of New York, from Dec. 1, 1844, to Dec. 1, 1846. Selected from the Records of the N. Y. State Lunatic Asylum at Utica, BY J. EDWARDS LEE, M. D., Medical Assistant at the Asylum.

For two years past, a Register has been kept at the Asylum of all the suicides that have occurred in the State of New York, and come to our knowledge through the newspapers or otherwise. We have had access to several of the papers of New York and Albany, and to those published in various parts of the State, and think the following list is mainly correct.

Total number of Suicides, one hundred and thirty-eight ; viz. seventy-four in 1845, and sixty-four in 1846.

SEX.—Men 96 ; Women 42.

They have occurred in the following counties :

	1845.	1846.
New York,	21	21
Oneida,	7	3
Kings,	4	1
Eric,	4	3
Rensselaer,	4	3
Onondaga,	3	3
Ulster,	3	1
Madison,	2	1
Cortland,	2	2
Clinton,	2	0
St. Lawrence,	2	0
Chenango,	2	1
Delaware,	1	1
Albany,	1	3

<i>Counties.</i>	1845.	1846.
Livingston,	1	1
Otsego,	1	1
Ontario,	1	2
Sullivan,	1	0
Cayuga,	1	3
Oswego,	1	0
Genesee,	1	0
Richmond,	1	2
Tompkins,	1	1
Chautauque,	1	2
Washington,	1	0
Monroe,	1	2
Orange,	1	0
Putnam,	1	0
Jefferson,	1	0
Westchester,	1	3
Queens,	0	1
Dutchess,	0	1
Montgomery,	0	1
Orleans,	0	1
	<hr/> 74	<hr/> 64

Season of the year.

January,	10
February,	11
March,	13
April,	8
May,	15
June,	12
July,	8
August,	17
September,	16
October,	6
November,	10
December,	12
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Civil condition far as known.

Married,	51,	viz.	Males,	30,	Females,	21
Single,	35,	viz.	Males,	25,	Females,	10
Widows,	3					
Widowers,	2					

 91
Ages far as ascertained.

From 15 to 20,	.	.	.	.	.	2
" 20 to 25,	.	.	.	.	.	19
" 25 to 30,	.	.	.	.	.	11
" 30 to 35,	.	.	.	.	.	7
" 35 to 40,	.	.	.	.	.	9
" 40 to 45,	.	.	.	.	.	5
" 45 to 50,	.	.	.	.	.	2
" 50 to 55,	.	.	.	.	.	5
" 55 to 60,	.	.	.	.	.	1
" 60 to 65,	.	.	.	.	.	2
" 65 to 70,	.	.	.	.	.	2
" 70 to 75,	.	.	.	.	.	4

 69
Manner of committing the act.

Hanging,	44,	viz.	Males,	34,	Females,	10
Poisoning,	30,	"	"	13,	"	17
Cutting Throat,	25,	"	"	17,	"	8
Fire arms,	17,	"	"	17,	"	0
Drowning,	9,	"	"	6,	"	3
Jumping from height,	5,	"	"	4,	"	1
Burning,	1,	"	"	0,	"	1
Bleeding from arm,	1,	"	"	1,	"	0
Unknown,	6,					

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Assigned cause.

Insanity,	34
Melancholy,	8
Pecuniary embarrassment,	9
Domestic trouble,	7
After committing heinous crimes,	4
Disappointment in love,	4
Delirium Tremens,	4
Intemperance,	2
Dissipation,	1
Fear of poverty,	2
Seduction and desertion,	2
Anger,	1
Ill health,	1
Desertion of husband,	1
Death of daughter,	1
	<hr/>
	81
Unknown,	57

It will be noticed that suicides have been more frequent in the city of New York, in proportion to the population, than in the other parts of the State. The population of the whole State in 1845, was 2,233,272. That of the city of New York, 371,223. Hence in the city, there has been during the two years past, one suicide to 8,838 of the inhabitants, and in the other parts of the State, one suicide to 23,263 of the population.

ARTICLE IV.

THE MEDICAL TREATMENT OF INSANITY.

We are often questioned by letter and otherwise as to the medical treatment of the insane. To answer some of these inquiries, we think it best to very briefly state our views on this subject, and in a very general manner describe the practice adopted at the New York State Lunatic Asylum.

No specific remedy for insanity has as yet been discovered. Different cases require very different treatment, and that which would be serviceable at one period of the complaint, might be injurious at another. According to our experience, recent cases for the most part require a mild antiphlogistic course; but regard should be had to the cause of the insanity. If occasioned by a blow, or other direct physical injury of the head, or by some sudden and violent mental commotion, while in good health, free depletion by bleeding, and active cathartics are useful and often indispensable. But such cases are seldom seen in Lunatic Hospitals. We have very rarely considered it advisable to have recourse to general bleeding at this Institution. Only four of the 622 patients that have been here during the past year have been bled by us. In three of these cases the bleeding did not appear to be serviceable; in one we thought it highly beneficial. Occasionally, when there is much cerebral excitement, we have resorted to topical bleeding, but more frequently, even in such cases, we derive benefit from placing the feet in warm water; the application of cold, to the head; and the free movement of the bowels by laxatives. Pouring cold water in a small stream from a height of four or five feet directly upon the head, is generally one of the most certain means of subduing violent maniacal excitement, we have

ever seen tried. But this should be done in a gentle manner and under the immediate observation of the physician, and should not be continued but for a short time ; we also advise never to resort to it when the patient's bowels are confined or when he has just been eating and his stomach is full. The warm bath is also serviceable in many cases to calm excitement ; but for this purpose it should be long continued at least half an hour and cold water should be gently applied to the head at the same time.

In a few recent cases Croton oil has proved very beneficial, and we have thought particularly so in some cases, that seemed to be cured by the use of it, after other cathartics had been tried. Of all medicines, it is the most easy to administer to a patient that refuses to take any, and we have often used it, and never with any unpleasant result.

Bathing in warm water we think beneficial in most cases. Bathing in cold water or showering, we seldom resort to,—probably we should have recourse to the latter more frequently, if not from the impossibility of preventing patients from supposing it to be intended as a punishment.

Most of the medicines we administer are liquid, or in powder. In addition to the preparations of the articles of the *Materia Medica* according to the United States Pharmacopœia, we have a few of which we make use, that are prepared by ourselves. The following we often administer.

R.	Extract of Conium,	oz. vi.
	Ferri Carb. Precip.	oz. xii.
	Molasses,	
	Wine,	
	Water, (warm)	<i>a a</i> qts. ii.
	Ol. Gaultheria or Ol. Sassafras, dr. ii.	
	dissolved in Alcohol,	oz. viii.
	M.	

Usual dose half an ounce—to an ounce ; if a laxative effect is wanted, we add one or two drachms of Tinct. Aloes and Myrrh, to each dose.

We sometimes vary the foregoing preparation as regards all the articles except the Conium and iron, adding mucilage Gum Arabic, Alcohol, &c.

The following preparation we derive benefit from in many nervous, sleepless, and hysterical cases.

R. Tincture Lupuline,		
" Hyoscyamus,	<i>a a</i>	oz. iv.
Camphor gum,		dr. i.
Ol. valerian,	<i>m</i>	xxxii.
M. Dose one to two drachms.		

The following preparation, we find useful in some cases of violent mania, and when as is often the case, the urinary secretion is deficient.

R. Tinct. Digitalis,		
" Scillae,	<i>a a</i>	oz. ss
Vin. Antimon. Tart.		
Spts. Nitre dulc.	<i>a a</i>	oz. i.
M. Dose 30 to 60 drops.		

Blisters, issues, and particularly setons in the neck, we have often tried, but rarely witnessed any benefit from them, unless they sometimes serve to direct the attention of the patient from his imaginary sufferings and delusions, and thus indirectly do some good.

Emetics and Cathartics we do not often prescribe now, as we have seldom known them serviceable, we are however careful to avoid a constipated state of the bowels by the use of mild laxatives or special diet

Opium has always been used at this Institution in the treatment of insanity, and often with great success. In some cases it appears to be useless, and in a few injurious, particularly in those in which the skin is hot and dry, and the pulse full and hard. But such cases are rare. I do not however think it a remedy that of itself very often cures this disease, but it is a valuable adjuvant to others, and secures a beneficial degree of calmness, that can not be ob-

tained without it. In some cases however it seems of itself to affect a cure. Of this we can have no doubt after having seen many patients apparently recover while taking it freely, and immediately relapse on its being withheld, and again recover under its use and finally, after continuing it for a considerable time and gradually diminishing the dose, recover and remain well for years without it.

We rarely give very large doses, seldom more than one grain of the Sulphate of Morphine or one drachm of Laudanum at a time, usually less. We generally prefer a solution of the Sulphate of Morphine, two grains to an ounce of water, to any other preparation of opium that we have used. We presume the acetate of morphine, is equally good. In some cases Dover's Powder has a better effect than morphine and sometimes laudanum better than either.

I am pleased to find the experience of others in the use of opium in insanity has led them to adopt similar views.—Prichard in the first edition of his work on Insanity speaks disparagingly of its use, but in a later work he says, "There are few disorders in which so much benefit is derived from this remedy, as in cases of insanity."

Many cases, especially those of some months continuance, require invigorating diet and tonic remedies. The insanity, or rather the causes that produced the insanity, such as grief, anxiety of mind, intemperance, &c., have already debilitated the system, and much caution is necessary not to increase this debility. Hence, although a patient may exhibit great maniacal excitement, and appear to have prodigious strength, there is usually danger in depleting.

Many of the patients sent to this Institution, have been injured by too much bleeding and depletion before they were committed to our care. Some we think have been rendered incurable by this treatment, and we cannot forbear remarking, that in our opinion, the work of Dr. Rush on the "Diseases of the Mind," in which directions are given to bleed copiously in maniacal excitement, has done much harm and we fear it is still exercising a bad influence, and we

hope no future edition will be issued without notes appended to correct the errors into which the distinguished author has fallen for want of the numerous facts which have been furnished since his time, and which enable us to see the errors of our predecessors.

The various preparations of Bark, Quinine, and other tonic remedies are here used, but no one preparation is so generally prescribed as the combination of Conium and Iron above mentioned, and from none have we seemed to derive more benefit. Ale we often administer with advantage.

In many cases of debility and loss of appetite we have found the following preparation quite serviceable.

R.	Tinct. Cinchona Comp.	oz. i.
	" Gentian,	oz. iii.
	" Capsici,	dr. ii.
	Quinine Sulph.	dr. ss.
	Acid Sulph.	m xv.
M.	Dose one drachm in water, or better in ginger tea.	

Insanity is often complicated with other diseases and these need attention. Nocturnal emissions not unfrequently occur to the injury of the patient. In such cases we have derived more benefit from *Tincture of Muriate of Iron* in large doses than from any other remedy, and we have tried very many. The insanity of some females seems to be caused and perpetuated by *Passive Menorrhagia*. It is apt to occur about the time the uterus is losing its functions, and is difficult of cure. We have sometimes derived much benefit from the use of *Tincture of Muriate of Iron*, but more frequently from the *Tincture of Cinnamon*, and *Tincture of Aloes* combined, from twenty to thirty drops of each.

It should ever be borne in mind that disease in the insane is very apt to be masked,—that serious disease of the lungs or of some of the abdominal viscera may exist, but without

being manifested by the usual symptoms, and may therefore be overlooked without careful examination. In other respects not particularized in these remarks, we are not aware that the diseases of the insane require different treatment from those of the sane.

ARTICLE V.

REMARKS ON INSANITY.

The following remarks by Dr. Browne, author of a work entitled,—“What Asylums were, are, and ought to be,”—Resident Physician of the Chrichton Royal Institution for Lunatics, Dumfries, are selected from the sixth Annual Report of that establishment.

The Chrichton Institution for the Insane, is properly regarded as one of the best in Europe. The Building itself is an elegant structure, well arranged and admirably managed. Dr. Browne has recently been invited to take charge of the Morningside Asylum, near Edinburgh, but we have not learned whether he has accepted.

Disease of the Will.

In twenty cases at this Institution, is there disease of volition. The senses convey impressions faithfully; the judgment compares, contrasts, concludes; the feelings suggest certain acts; but there is a want of harmony, of consentaneous action in the mind; and the individual thinks or acts in opposition to what he knows he ought to do, or refrains from thinking or acting what he is impelled to do. This conflict or contrariety of purposes is exhibited in three distinct varieties:—1. In five cases the will appears lethargic. When roused by the appropriate stimulus, when pro-

voked by anger, tempted by pleasure, or urged by discipline, the mental powers act in union; the object desired, the course required, resentment, gratification, or performance of duty is determined upon, pursued, and accomplished by the will and the spontaneous effort of the individual; but if abandoned to his own resources, if the will be left unstimulated, unsupported, wants are unexpressed, matters of interest or pressing importance are unattended to, and acts are unperformed, not because the powers are incompetent to do so, but because energy is wanting to resolve, or sustained activity to obey the resolution. 2. In eleven cases the will is enfeebled or impaired, the conduct being in direct opposition to the deliberate convictions of the patient, the judgment or conscientiousness issuing one mandate, the propensities another, the intellect condemning or deploring a particular course, or the predominance of a particular impulse which it cannot, however, alter or arrest. The patient is often perfectly conscious of the morbid nature of this conflict, or his own instability or infirmity of purpose, anticipates the result, and seeks assistance from healthier minds and artificial expedients. An individual has recently returned to this Establishment voluntarily and cheerfully, in search of that protection from himself, of that physical aid to his will which rigid discipline affords, but which neither virtuous resolves, selfishness, nor the usages of respectable society afford. Three of the patients thus affected were led by the inability to comply with their own perception of right, to perpetrate deeds which they detest and deplore, and to place their character and means in jeopardy; three laboured under misery which was destitute of cause, which they fully knew depended solely upon disorder of their nervous constitution, and which they repeatedly determined should be disregarded or eradicated, a task which their will was insufficient to achieve. In one, a woman of elegant manners, the disposition to speak or act in a style inconsistent with her present acknowledged convictions and opinions; assumes the form of a practical joke; she personates the bearing and

language of a fox-hunter sixty years since, and appropriates, constructs, and wears whatever part of male apparel her fancy may dictate or she may be able to obtain, and this is the consequence of inability to refrain from a course which she knows is ridiculous, and may be construed as insanity, and of which she is ashamed. In another the will induced deportment, which is in conformity with the real situation of the individual, but failed in introducing the same natural relation between his feelings and his station. He knew that he was poor and humble; he felt that he was affluent and ambitious. This case derived additional interest from the same impotency of the will, rendering it impossible for him to correct the erroneous impressions of the senses. At the commencement of the disease he saw single objects (although not all single objects,) double, and saw objects that did not exist. This may have proceeded from want of parallelism in the axes of vision, as he knew that he did not see two objects; but his efforts to receive true impressions, or to correct such as were known to be erroneous, proved altogether abortive.

A third mode in which the will is influenced by disease is where there is a divided volition; where the individual is urged by two impulses of equal strength; where he is tossed between opposing motives; where, in judging, he is unable to adopt an opinion; where he is incapable of choosing and following a line of conduct; where the claims of different duties, or the attractions of irreconcilable pleasures—and the evidence in favor of right or wrong seem equally balanced. Such men are often panic stricken, not because they despair, but because they doubt. The difficulty descends to the most trivial transactions; there will exist the same hesitation, and perplexity, and dilemma in selecting the color of a coat, in determining the direction of a walk, and in deciding the grand questions in moral science or personal conduct; wherever there is a choice there will be presented irresolution and inanity. In one of the patients under review there appears to be two trains of thought going on

at the same time; two tones of voice in which these distinct wills are enunciated. The blasphemies, imprecations, and absurdities which express one state of mind, are mingled with entreaties and adjurations that these must not be received as faithful representations of her views and opinions. This person, while frightfully agitated, and declaring that she is suffering torment, listens with a healthy perception, notices the slightest incident, and appreciates its nature and influence, and argues amid her distress in a vague but calm and composed manner. She seems as if actuated by two wills. A second cannot get up or sit down, or exert a muscle, unless through the medium and by the intervention of the will of another person. A third, who is divided between the inclination to break glass and to remain quiescent—sometimes biassed to the one alternative, sometimes to the other—cannot determine which is the way to his bedroom, nor to which door he ought to proceed. Two individuals, long vacillated between the extremes of extravagant hope and profound dejection, these feelings being, so far as is possible, co-existent, until returning bodily vigor determined a middle condition.

Disease of Personal Identity.

Two individuals labour under disease of the feeling of personal identity. They are themselves and others at the same or different times. They believe that a change has been produced in their nature, person, and position; they cannot be convinced by attending to external objects, or convince themselves by an appeal to consciousness, that they continue to be the same individual in powers, motives, and responsibility. In one the loss of the sense of continuous existence is apparently complete and permanent. She never resumes her original self, nor thinks nor acts in accordance with her former character and relations. She avers that S. C., herself, died some time since; that she was murdered by her; that the temptation to assassination were gold and re-

ligious animosity ; that she extracted her victim's tongue and now uses it ; but that she is R. P., of a different land, language, body, and spirit. The self-murderess is perfectly sincere in her delusion, consistent and unvarying in her narrative. As she is totally uneducated, she cannot be acquainted with the metaphysical phenomena which her case illustrates, and as she was a vagrant by profession, and passionately attached to her mode of life and deprived of freedom because she adheres pertinaciously to this conviction, no suspicion can attach to the genuineness of her confession. The other patient is a man of excellent talents, and of a philosophical mode of thinking ; he has heard of the occurrence of double consciousness, but the absurdity of the duality which he imagines to exist in his own person, and his suspicion that his head is growing less, that he is persecuted by myriads of spirits that people space, and tempted by their chief, corroborate his asseveration of entire and unqualified belief. It is worthy of remark that not only is his own egoism shaken but that he ascribes a duplicity of nature to other persons. An old lady, an inmate, is herself and a witch he encountered many years since ; and, without assenting to the doctrine of metempsychosis, he conceives that some of his familiar agencies are at the same moment men and dogs. He is A. B., and the Emperor of Morocco ; he is reposing in his bed, and tottering over the crater of Vesuvius ; he is conscious that he is a subject of Queen Victoria, and equally so that he lived a thousand years ago, and met the individual with whom he may be conversing amid the pyramids when fresh from the hands of the architect. This patient is able to regard and treat these distempered fancies as false and futile, even to reduce them to their ultimate elements ; but he cannot disabuse himself of the impression, or invalidate the credence which he has extended towards it. These clear conceptions of the existence of insanity in the mind is observed in other cases where the mental disturbance is greater and more general than in the example now related.

One violent maniac proclaimed the advent of his paroxysm; an aimable retiring lady, who, among many other extraordinary notions, entertains the delusion that the iron exhibited to her as medicine has gravitated to her feet, and produced lameness, will not return home, on the ground that her mind is still unhinged and diseased, and that she is not a suitable companion for her mother. Another curious illustration of this impression is offered in a person where the chief indication and proof of the existence of mental aberration is the scepticism of the individual as to his own sanity and competency to undertake the risks and responsibilities of active life. He dreads the test and trial to which liberation must expose him; and the apprehension inspired by his own false estimate of his own powers is held pertinaciously, and adduced as a symptom of disease. The difficulty of coping and contending with such subtle and sagacious minds which have often succumbed to their own intense activity, or to the violation of those dietetic rules which habits of study so often entail, is extreme, for there is at once a pride in defending the position assumed, and all the remaining strength, and acuteness, and accomplishments of the intellect are exerted to gain the momentary triumph of exposing its own error and weakness, and actually become obstacles to whatever effect the reasoning or persuasions of others might produce.

ARTICLE VI.

MODERN ASYLUMS,

And their adaptation to the treatment of the Insane. By
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Much attention has of late been paid to the situation, architectural arrangement and organization of institutions of this kind, and as there is an increasing desire for correct information in the public mind, on these topics, and also their adaptation to the treatment of the insane, some remarks on each, may be interesting and useful to the general reader, and particularly, those interested in behalf of friends.

Situation.—The site selected for an asylum should be easily accessible to persons from all parts of the district it is designed to accommodate. This is of importance not only for the convenience of those who accompany their friends to and from the institution, and from economical considerations, but more especially, for the comfort and welfare of the insane themselves, who are often in circumstances to be materially injured by a long and fatiguing journey. The building itself should be placed on a gentle eminence, surrounded by land of a dry fertile soil, and at a convenient distance from some market town, from whence the supplies for the establishment can be obtained, yet not so near as to subject the patients when abroad to the annoying gaze of the idle and curious. The surrounding stenery should be agreeably diversified with hill, valley and lawn, and contain many points of interest so near as to be seen distinctly, which is a characteristic more important in engaging the attention of the beholder than even a more splendid landscape, with objects too remote for perfect vision. Another point and one of fundamental importance to be considered in selecting the

site for an asylum, is the supply of water, which should be unfailing, and so abundant in quantity, that economy in its use might never be considered a virtue. If the fountain from whence it proceeds is so elevated as to supply all parts of the house by its own gravity, it is well, but if otherwise, resort to forcing machinery is necessary.

Next in importance, is the perfect drainage from the building of all offensive materials, which can be done in the best manner, only, when there is a proper descent in the ground, together with the free use of water. Another advantage connected with an elevated site, is that currents of air in such situations are much stronger, and contribute greatly to the salubrity of the atmosphere within the house, by assisting its natural ventilation.

Construction.—The material of which an asylum is constructed, should be of the most durable character, and on this account, as well as for other reasons, stone is preferable. If the expense of this material forbids its use, brick may be substituted, and when carefully prepared and laid, they make a very permanent structure. With regard to the other materials, the most enlightened economy dictates the use of the best, or those of good quality, and that the work be done in the most careful manner. If this is not the case, expensive repairs are constantly required afterwards, and the building soon falls into a dilapidated state.

Form.—On this subject great diversity of opinion continues to exist among practical men, both in Europe and our own country. Each of the various forms now more generally used, as the H form, the Radiated, the Quadrangular and the Lineal, have their advocates, and doubtless each has peculiar excellencies, yet associated with peculiar defects. In selecting an arrangement of building, reference should be had to the peculiarities of the climate and site, also the social habits of the people where it is situated; but aside from circumstances of this kind, there is no reason why any particular form should be considered as essential. The objects to be accomplished by architectural arrangement, are, the entire

separation of the sexes, their classification, so that persons with one form, and in one stage of disease, may not interfere with the comfort or recovery of others ; and lastly, the easy and thorough inspection of the whole house by the medical and other officers. In addition to these, the convenient arrangement of the various out-buildings, shops, pleasure grounds, &c., are topics of much interest as connected with the employment and amusement of the patients.

The Lineal form is usually adopted in this country, the sexes being separated by the central building, in which generally reside the officers, the necessary domestics, and in which are the offices for the physician and steward, and reception rooms for patients and their friends. The patients with their attendants, occupy the wings on either side, which are sometimes joined by others running backward, or overlapping half their width, and extending in the same direction.

The arrangements in each department, or for each of the more quiet classes, consist of dining and day rooms, single and associated bed rooms, a bath room, clothes room, a water closet, and in many instances, verandas or balconies, where patients may exercise in the open air, without exposure.

The proper warming and ventilation of the buildings are also important subjects, the former being usually accomplished by some form of hot air furnace, or steam apparatus ; the latter, by means of flues passing from the halls and rooms to the attic story, and opening either upon the roof, or into a chimney in which there is a fire, and which acts as an exhaustive force upon the foul air chamber or passage leading to it.

Organization.—The organization of public or State institutions in this country, consists in the appointment of a board of Managers or Trustees by the State authorities, whose duty it is to appoint the resident officers of the asylum, and prescribe their duties by a code of by-laws—to establish the terms of admission and discharge of patients, and maintain a general supervision over the whole establishment, by

frequent visits of inspection to all parts of the house and grounds.

The chief resident officer is the Superintendent, who should always be a well-educated physician with a practical knowledge of this department of the profession, acquired by previous observation and experience in the management of the insane. In addition to his medical qualifications, he should possess the requisite knowledge of business to enable him to conduct the financial and other affairs of an institution with economy and correctness, and in this way secure to the insane, the greatest amount of good, with the least possible expense to themselves, and the State. In regard to the intellectual, moral and social qualities required by the chief director of an asylum, the description given by Dr. Browne formerly of the Montrose, but now of the Crichton Asylum, Dumfries, Scotland, in his work on "Insanity and asylums for the insane," is so appropriate and comprehensive, that I take pleasure in giving place to it here. "The intellectual qualifications for such a trust are high and varied, but cannot easily be specified. They must comprehend a familiarity with the true and practical philosophy of the human mind, in order that its diseases may be understood, and controlled; as general an acquaintance as is practicable with the usages and workings of society, with the habits and pursuits with the opinions and prejudices of different classes, with literature and science so far as they contribute to the instruction, happiness or amusement of those classes, with everything in short, which is or can be rendered influential in what may be called adult education, in the management or modification of character, in order that as great a number of moral means of cure, of restraining, persuading, engaging, teaching the dark and disordered mind may be created as possible.

"There must exist a benevolent kindness which shall be so deep and expansive as to feel sympathy for the lunatic, not merely because he is an alien to his kind, because he is visited by the heaviest and hardest affliction which humanity

can bear and live; but will feel an interest in those unreal and artificial and self-created miseries with which the distracted spirit is oppressed, and which will be as solicitous to alleviate suffering, when it is absurd and the result of violence and perversity of temper, as when it flows from misfortune.

“There must be a benevolence, which will, at an immeasurable distance, imitate the mercy of Him, who, in curing the broken and bewildered spirit of demonomania, ‘took him by the hand and lifted him up.’

“But this gentleness must be controlled; it must be graduated. The purely benevolent physician can never be a good practitioner. There must be mingled with such a sentiment, that highly refined sense of duty, that keen perception of right which guides even kindness and affection in their ministrations, and which holds the balance as scrupulously in deciding on the moral rights of lunatics as on the civil rights of our fellow citizens. In this light, a disingenuous and unconscientious, in other terms, a bad man, can not be a good physician.”

The second or Assistant Physician, should also be a well educated man, and combine such intellectual, moral and professional qualifications, as will enable and dispose him fully to enter into and carry out the views of his superior, and also to conduct the affairs of the institution during his absence.

The office of Steward to an asylum should be held by an active, intelligent and conscientious man, who will keep in view the best interests of the institution, by observing the same principles of prudence and economy in expenditure, as are required for the successful prosecution of private affairs.

The character and duties of the Matron can not be better described than was done by Dr. James Macdonald of New York, formerly principal of the Bloomingdale Asylum, in reply to a communication from the Trustees of the New York State Lunatic Asylum at Utica, requesting him to

draw up a plan for the organization of that institution. He says: "The duties of Matron, if well performed, are second in importance only to those of the Director. To appreciate her services, let us imagine a private family, consisting chiefly of young and helpless children, without the care and kindness, and sympathies of woman. In the Matron of a Lunatic Asylum, should be found the highest qualities of the heart, directed by an intelligent and cultivated mind, and animated by that devotion and singleness of purpose, which christianity alone can inspire. Her presence and spirit should be felt in every part of the establishment, more particularly in that division of it appropriated to her own sex, where the ceaseless activity of a superior understanding and a benevolent heart will find ample scope. She will aid in carrying into effect the treatment ordered by the physician, direct the varied employments of the females, and administer to the unfortunate and afflicted in a thousand little things which no one else can suggest. But her duties should not be entirely limited to her sex; her spirit should in some degree pervade every portion of the institution."

"Men may construe proper buildings for the insane, investigate their diseases philosophically, and apply to them the rules of art and the lessons of experience; but it is the more peculiar province and power of woman to enter into the feelings of the unfortunate, and to console the afflicted; and her sympathy and kindness are more frequently efficacious in 'ministering to a mind diseased' than the science of the physician, or the drugs of the *Materia Medica*."

The duties of a Chaplain to an Asylum in this country, consist in conducting the religious exercises on the Sabbath, in the presence of the officers, attendants, and a select number of patients; in some institutions morning or evening prayers, and in occasional visits to the house and such individual patients as may desire to consult him, and in the opinion of the medical officer may be benefitted by such interview. To a benevolent and conscientious mind, properly instructed in regard to the operations of the mental

and moral feelings as manifested in the healthy and diseased states, this is a peculiarly interesting field for observation and christian effort.

Aside from the advantages arising from religious services, as such, the variety of thought and occupation which they induce, tend much to relieve the unavoidable tedium connected with a residence in these institutions, and thus, by co-operating in effect, with the various other means in use, as medical treatment, employment, amusements, &c., they contribute valuable aid in soothing the excitability of some, and in hastening the recovery of others.

The organization of different Asylums in respect to the various subordinate trusts, vary somewhat, according to the class and number of inmates, and the social habits of the people among whom it is situated. The direct care of the insane should only be intrusted to kind and intelligent persons, who, in addition to the motives for faithful service which arise from pecuniary reward, will feel their obligation to do right and to do well, in view of the peculiar infirmities of their unfortunate charge. When this class of persons are obtained by an institution, they should be liberally remunerated, and the patient and conscientious exercise of those higher qualities of mind and heart required in their peculiar vocation, should be considered as enhancing the value of the service rendered.

The preceding observations on the arrangements and organization of Asylums, apply more especially to those in our own country, which are perhaps as well adapted to the character and social habits of our people, as are those of foreign countries to their citizens. During a recent visit to Europe, the writer examined about thirty of the principal Asylums for the Insane in Great Britain, France and Germany, and was everywhere gratified to observe the great attention paid to the proper situation and general arrangement of the more modern institutions, as well as the universal interest manifested in the comfort and welfare of the inmates. The site of those in the country, is usually excel-

lent, surrounded as they are by natural scenery of great beauty and attraction, and their immediate grounds laid out in the most tasteful and elegant manner.

The peculiarities of exterior form, internal arrangement and organization of European Asylums, together with their modes of warming and ventilation, furniture, etc., has been so recently and ably described by Drs. Bell and Ray, in the second volume of this work, that farther remark on these topics would be superfluous.

In visiting the institutions for the insane poor abroad, an American is in doubt whether most to admire the provision made for their welfare, or the cheerful contentment and quiet comfort of the insane themselves. The distress associated with the extreme want of a portion of the sane poor in European countries, is such, while the provision for the insane of the same class is so abundant, that insanity in these circumstances, is robbed of half its terrors, if even its victims are not to be envied by their sane, but more suffering friends; indeed, so much has been accomplished in their behalf, that this, severest of all earthly calamities, appears a "blessing in disguise."

TREATMENT.

The history of the insane as connected with their treatment at different periods and in various places, presents a mingled picture, of painful and pleasing interest.

At one period, they were treated as outcasts from society, as alike unworthy of the care of friends, and the sympathy of their kind. By some, they were supposed to be possessed of evil spirits, and exorcism resorted to for their relief; by others, they were deemed sorcerers, and burned at the stake, without even a form of justice in their behalf. At a later day, some rude attempts at treatment were made, but these consisted chiefly in the prescription of injurious or useless drugs, which were given with no definite object, and without reference to peculiarities in the physical or mental

symptoms. At a still later period, asylums, or rather prison houses were provided for their safe custody, and in which they were often immured for life, subject to the mockery, abuse and stripes of inhuman keepers: "without any attempt at rational treatment, without employment," and with only gloomy walls, and galling chains for companions. In this state of degradation and wretchedness, they were abandoned and forgotten by friends, who desired the knowledge of their connection with them, buried in oblivion.

But it is not the purpose of the present article to give a detailed history of the improvements made at different periods in the treatment of the insane, but rather to exhibit the advantages possessed by modern asylums, for their management and cure.

Each case presents an assemblage of phenomena for consideration, and he is the best practitioner, who fully considers their bearing, and adapts remedial and other agents accordingly. The first question to determine when insanity is found to exist, is the best mode of treatment, whether seclusion in an asylum or elsewhere is necessary. In many cases the proper settlement of this question is equally difficult and important. It is not justifiable to deprive a man of his liberty or civil rights except for his own advantage, or the welfare and safety of others. Hence, it becomes important to ascertain the extent of the mental unsoundness, and whether he is thereby incapacitated to conduct his own affairs, or to mingle in the society of others. If his ability is not impaired in these respects, it is proper that he should be allowed to enjoy his civil rights, notwithstanding in some particulars, his reasoning powers may be impaired. But aside from the question of civil right, it is desirable to determine what cases exist, whose seclusion in an asylum either for their protection or cure, is unnecessary or improper.

Says Dr. Combe, "Every case ought to be considered in itself, and a treatment in harmony with its own indications resorted to. The patient ought never to be sent to an asylum when the means of treatment are equally accessible,

and the probabilities of relief equally great at home ; but if the nature of the derangement be such as to require that constant watchfulness and decided control, which can only be obtained in an establishment devoted to this purpose, there can be no hesitation in deciding upon his removal. In such circumstances the comfort as well as the safety of the lunatic demand seclusion ; and his feelings are less outraged at restraints put upon him by strangers, over whom he never exercised any authority either of affection or of duty, than by his own family and friends, on whose consideration he is conscious of possessing stronger claims, or whose sympathies he may hope to rouse by continued and persevering appeals to their kindness and former friendship."

When the mental derangement depends upon bodily disease of a temporary character, the patient should not be removed from home until a fair trial has been made for its cure, or should it be very severe and more continued, he should not make the journey to an asylum under circumstances likely to increase it. Persons of advanced age who are insane from the irregular decay of the faculties, or who are partially paralytic, but who have no dislike to their friends, and are quiet and manageable may be as well treated at home as at an asylum. Again, very delicate females, who are only partially insane, but who cherish a strong attachment to home and friends, are sometimes unfavorably affected by the separation from them, and by association only with strangers. There may be yet other cases of this class, but there are more in which seclusion is of doubtful expedience, and can only be correctly determined, by a careful consideration of all the circumstances attending them.

The propriety of removing an insane person to an asylum having been determined upon, the manner of effecting it is so important, that some minuteness of description for the information of friends, will be pardonable.

Let some judicious person inform him of the decision, and that the proposed removal to the asylum is intended for his

good—that he will there receive the appropriate medical and other treatment, and when restored, will return home. If this information is communicated in a kind, but with a decided manner, most persons will go without compulsion, which it is desirable to avoid, but is necessary, and even useful in some cases. There are a few instances in which it is proper to make the journey with them to the asylum, without fully describing the object, until they reach it; but falsehood and deception about their intentions, or the nature and objects of the institution, are uniformly injurious, and tend to create doubts concerning the candor of their medical and other attendants, who, it is very essential should enjoy their confidence. On his arrival at the institution, if he has not previously known, his friends or the physician in their presence, and with their sanction, should fully describe the necessity of the measure, assuring him that he will receive kind treatment, and enjoy as many privileges as are consistent with his welfare, or the general rules of the establishment. His friends then take leave of him, and after giving the physician a history of his case, including the mention of previous attacks, if any, age, civil state, occupation, hereditary tendencies, time and mode of present attack, peculiarity and progress of symptoms, and treatment with its effects, they return home, relying on the kindness and skill of the physician and others, and the facilities afforded by the house for his recovery, or if incurable, for his comfort and improvement.

A more particular examination should now be made of the bodily health and mental state of the patient, and his situation in the house determined accordingly. He is introduced to the attendant in whose care he is placed, and if but partially insane, is informed more particularly of the regulations; being made to understand, that the enjoyment of certain privileges, will be connected, in a measure, with his ability for self-restraint, and that they will be withdrawn when abused or deemed injurious.

The treatment is properly divided into medical and mor-

al; the former, including the use of medicine, baths, regulation of diet, &c., the latter, all those means and influences brought to bear upon the person in his new situation; as association with others, employment, exercise and amusements, rising and retiring, habits of order and cleanliness, attendance on religious services, and the like.

Each of these subjects are of importance in relation, either to the recovery or comfort of the patient, and might be profitably dwelt upon at considerable length, and with cases illustrating their value, but the limits of this article forbid their full elucidation. In determining the treatment, reference is necessary to all the causes supposed to have had an influence in the development or progress of the case and that are nearly or remotely connected with it. With this view, his previous social, civil and domestic relations and pursuits should be understood and considered. The different classes of organs and functions should be carefully examined, as the locomotive, the vital and mental, to ascertain whether and how far the disease is connected with, or influenced by, physical, mental or moral causes, either separately or combined; and lastly, to determine what are the true indications for treatment, in view of all these circumstances. After this investigation, the medical treatment should be conducted on the same general principles as are applicable in other diseases; being modified according to the age, sex, peculiarity of constitution and stage of disease. If there exist excitement, depression or disorder, in any of the various organs or functions, it should be sought out and corrected, by a resort to the usual remedial means, having in view of course the modifications, if any, required on account of the mental disorder.

Next in importance to the medical, is the moral treatment of the insane, and indeed this is, in many cases, either superior to the former, or all that is required for the recovery of the patient. Under this head is included, removal from home and the sources of irritation there existing, the care of strangers, who should be such as heretofore described, in-

telligent, kind and conscientious—who have had experience in their peculiar duties, and who are fully devoted to the welfare of their charge.

Of the fact, that the insane derive important advantage from their association in asylums, with due attention to classification, there can be no doubt. The peculiar views of others, whether of a mirthful, serious or even of a painful character, serve to divert their attention from the contemplation of their own fancied ills, and in some instances leads them to detect their delusive nature.

On the subject of classification there can be no well-defined rules of universal application. So various are the phases of the disease, as presented in different cases, that a resort to observation and experience is constantly necessary, in determining the appropriate department for individuals. As a general rule, persons should not be associated, who, from their mental or physical peculiarities and habits, will be disgusted with, or strongly opposed to each other.—The very quiet, feeble or timid, should not be placed with the noisy and violent, neither should the latter, be situated so as to disturb the repose of others at night. Epileptics, or those in feeble health and requiring peculiar care, should not be associated with large numbers, as in these circumstances, they are liable to be overlooked and necessary attentions omitted. Melancholy and suicidal cases will generally be profited by associating with quiet and cheerful persons, if possible, with some who will assist in their supervision, by taking an interest in their welfare. Persons of this class also require peculiar care at night, to preserve them from self-injury. Recent and convalescent cases, may be classed with those that are chronic and partially insane; the irritability of the former, being dispelled by the cheerfulness contentment, and often the eccentricities of the latter. In regard to the number proper to be associated in a single department, there is some diversity of opinion. A much larger number of the more quiet and rational, may be associated without detriment, or with advantage, than any other;

but the number of either class, ought never to be so great, as to prevent their attendants from exercising a careful supervision over the personal habits, dress, and every thing pertaining to each individual. The objection to associating a very large number, is not fully remedied by supplying a proportional number of attendants, for the time of each is occupied in the general supervision of the whole class, and not devoted to a given number of individuals.

Employment.—One of the chief sources of restlessness and irregularity in the conduct of the insane, is the want of mental and bodily occupation; and so difficult is it to furnish these in private treatment, where the attention of the patient is distracted by outward occurrences, that, on this account, if for no other reason, his comfort and recovery is more certainly secured in a well-regulated asylum, than elsewhere. The employments of the insane should be varied according to their previous habits and professions, and the form and stage of disease under which they are suffering. For the chronic and quiet class, and those who have been accustomed to laborious pursuits, agricultural, horticultural and mechanical labor, are the best adapted, affording as they do, the advantage of free exercise in the open air. With another class, literary and scientific pursuits may be resorted to, but they ought to be associated with regular exercise.

Some caution is necessary in employing recent cases, and those having paroxysms of excitement, the former being liable to increase their disease, and the latter, endangering the safety of others. Women have the advantage of the other sex in the variety of their pursuits, especially in winter.

This subject is of so much importance to the welfare of the insane in asylums, that it deserves consideration in determining the number proper to assemble in one institution; and would indicate, that it should be sufficiently large to carry out any scheme of associated labor or amusement, in the various departments required for their benefit; yet not

so large, as to create a lack of employment, by an excess of numbers.

Amusements.—These are also important means, and should be systematically resorted to, though not to be compared, in their good effects, to regular and useful labor, for those accustomed to it.

The regularity observed in the various domestic arrangements of an asylum, such as rising, retiring and meals; also the attention paid to habits of order, neatness and general propriety of conduct, are highly salutary in the recovery of some, and in preserving a yet greater number from declining into a state of slothfulness and neglect.

In conclusion, if it be true, that modern asylums afford the facilities above described, for successfully treating the insane, the duty of the philanthropist and the public in providing, and of their friends in resorting to them, does not admit of doubt; and it is to be hoped that the praiseworthy emulation that now exists on this subject, between different states and countries will continue, until the enlightened benevolence of modern times, has done all in its power to relieve the dark picture of their suffering and neglect, in the history of the past.

MISCELLANY.

UNITED STATES, VS. FRANCIS THOMAS, INDICTMENT FOR
LIBEL—SUPPOSED INSANITY.

A year or two since we came across this libelous pamphlet entitled "Statement of Francis Thomas," and after reading it placed it among our "Tracts on Insanity," being convinced that the author was deranged though we knew nothing of him except from his "statement."

It now seems this is the opinion of his friends and counsel. According to the *National Intelligencer*, General Jones his able counsel, stated to the Court on abandoning all attempts to establish the truth of the charges in the pamphlet, that "after the most careful and deliberate investigation, the counsel for the defendant had come to an undoubted conviction, perfectly and entirely satisfactory to themselves in reference to this cause, that the whole controversy had originated in what, by the common designation of the day, was known as and might be called a visitation of God."

"The gentleman prosecuted is a man of many virtues, of fine and indeed eminent talents, with an understanding upon general subjects not only sane, but brilliant and solid; but his counsel are entirely convinced that, upon the particular subject of his unhappy relations, he has been and is a sufferer under this visitation of God. While the general powers of his mind are clear and unimpaired, there is a morbid delusion traceable throughout the history of this unhappy difference, a diseased condition of the mind on this particular subject which cannot be questioned."

The opposing party expressed themselves satisfied, and the District Attorney with the approbation of the Court, entered a *nolle prosequi*, and thus the case ended.

We have alluded to this case to express our gratification

on finding that Courts and learned legal gentlemen, are beginning to credit the undoubted truth, that a man may exhibit great powers of understanding and on general subjects be entirely rational, and yet in regard to one particular subject, these same powers of mind have no controlling influence, but are either overwhelmed and silenced, or else forced into the service and made to obey and carry out the promptings of a diseased impulse. Such persons know perfectly well "right from wrong" and "according to law," as it has come down from "olden times," are accountable for their acts, while in truth they have been deprived by "visitation of God," as Gen. Jones expresses it of their reasoning powers, the possession of which alone makes man an accountable being.

We repeat we are glad to see correct views on this subject extending and harmonizing the decisions of Courts with truth, justice and humanity.

INSANITY IN SPAIN, PERU, MEXICO, AFRICA AND CHINA.

Spain.—We are informed by Mr. Ford in his recent work, "The Spaniards and their Country,"—that the condition of the insane in the hospitals of Spain is very deplorable,—that they are not classified at all—the quiet and the noisy and violent,—the cleanly and uncleanly are placed together in the same apartment,—that many of them are naked and are thus exposed to the public gaze.

He saw insane females connected with respectable families in this condition, and thinks those that have charge of them are very cruel and unfeeling.

Peru.—In South America we fear that the insane are no better provided for, Dr. J. J. Von Tschudi in his "Travels in Peru," recently published, says, "In the Hospital of San Andres, insane patients are received, and their number is always considerable. On the 30th of November, (St. An-

drews Day) this hospital is opened for the admittance of the public, and one of the favorite amusements of the inhabitants of Lima is to go to San Andres to see lunatics. It is melancholy to observe these unfortunate beings, thus made the object of public exhibition and irritated by the idle throng who go to stare at them. The collection of alms from the numerous visitors is doubtless the motive for keeping up this custom, which nevertheless, is exceedingly reprehensible."

Mexico.—The Hon. Waddy Thompson in his "Recollections of Mexico," says, "there are in Mexico scarcely any of those charitable institutions to which we are accustomed in all our principal cities.

"There was something like an Asylum for the insane, but during my residence in Mexico, General Valencia, under some claim which he set up to the ground and buildings, turned all the lunatics into the streets, as I was informed."

Texas.—We believe that Insanity as yet is very uncommon in Texas. The Hon. Ashbel Smith, M. D., late minister from Texas to France and England, and who is as well qualified to judge on this subject as any other person, informed us recently, that this disease is very rare in Texas, that during his long residence in that country, he had seen but one case,—that of a lady, formerly a resident of one of the eastern states.

Africa.—Dr. Furnari in his "Medieal Tour in Northern Africa," recently published in Paris, says, the number of the insane among the natives of Algiers, and the Arabs of Northern Africa is much less than among the inhabitants of Europe. He attributes this to the torpor of the intellectual faculties induced by a despotie government, the nomade life they live, and their abstinence from all intoxicating drinks. He remarks, however, that insanity has recently become very frequent in Algiers in the French army, which he thinks is caused by the abuse of alcoholic liquors, especially of *Absinthe* of which they make an immoderate use

Like the Turks, the Arabs consider insanity a *sacred disease*, and are very indulgent to the insane that are tranquil, treating them with kindness and respect, and often making them objects of a sort of religious worship. They seclude only the furious.

The author says, however, that with the exception of a few fanatics, who were nearly idiotic, he did not himself see any insane in the provinces he visited.

China.—From the best information we can obtain, we believe there is but very little actual insanity in China. From a letter received from the Hon. Caleb Cushing, soon after his return from his mission to China, we learn that this was the opinion formed by himself and associates.

By a letter just received from an esteemed friend and correspondent, D. J. McGowan, M. D., dated Ningpo, July, 1846, we are informed that according to his observation, and from all he has been able to learn by inquiry, mental maladies are not frequent among the Chinese, although he has met with a few cases. He says that insanity is but barely alluded to in their medical writings. He adds that suicides are frequent, and often the consequence of a desire to bring censure and odium on some individual who may have offended the deceased. We are pleased to learn from the same letter, that Dr. McG. is making translations from the Medical Books of China, for the American Journal of Medical Sciences, published at Philadelphia.

The Rev. Mr. Williams of New York, who resided for about twelve years in China, informs us that he saw but three insane persons while in that country—that these were harmless, and were treated kindly, and suffered to go about the streets.

BUTLER HOSPITAL FOR THE INSANE, PROVIDENCE, R. I.

We understand that this Institution will probably be open for the reception of patients in October next. We shall be much surprised if it does not take immediate rank among the very first in the country. Dr. Ray is zealously engaged in completing it in the best manner. We purpose hereafter to notice more particularly the excellence of its arrangements, and the beauty of the surrounding scenery, &c.

NOTICES OF BOOKS, REPORTS, &c.

We see by the newspapers, that the long promised work of Dr. Galt on Insanity has been published. A copy has not been sent to us.

Notices of other works relating to Insanity, prepared for this number, will appear in the next.

We have seen several of the Annual Reports of the institutions for the Insane in this country, and purpose in our next number to particularize them, though only *one* has been sent to the Journal of Insanity. We hope those who have the distribution of such reports will not forget *us*. We also suggest the propriety of each institution sending two or more reports to every other; thus enabling institutions to preserve a set of these reports. Now in case of the Physician leaving an institution, he either claims those that have been sent to him and takes them with him, or else gives up what he is very desirous of keeping. We think also a copy should be sent to each Assistant Physician, and to the Steward and Treasurer.

NEW JERSEY STATE LUNATIC ASYLUM.

It is expected that this Institution will be completed the ensuing fall. It is beautifully situated a short distance from Trenton, and the building, which is of stone, is well arranged and well built. A medical superintendent has not as yet been appointed.

The completion of this Asylum and the Butler Hospital, *with all modern improvements*, should awaken the attention of the managers of other Institutions. They must not suppose they can be sustained solely by their past reputation;—progress, and improvement in the care of the insane is as much demanded by the spirit of the age, as in other branches of business.

OBITUARY.

Died at London October 29th, 1846, GEORGE MAN BURROWS, Esq., M. D. Dr. B. was well known by his writings on Insanity. In 1820 he published, "An Inquiry into certain errors relative to Insanity and their consequences, Physical, Moral and Civil, pp. 320. This is now a rare work. In 1828 he published, "Commentaries on the Causes, Forms, Symptoms and Treatment, Moral and Medical of Insanity," pp. 716. This was long considered the best systematic Treatise on Insanity in the English language, and is still very properly regarded as one of the most learned and valuable works we have upon this disease.

He lived to a good age, 75. From this and other instances we may indulge the hope that the care of the insane and the study of insanity, do not probably tend to shorten life. Haslam and Pinel both lived to the age of 81. Esquirol to 68. Todd of the Hartford Retreat, to 65. Dr. White of Hudson died at the same age as Esquirol, 68. Dr. Wyman of the McLean Asylum at 64, and Dr. Lee of the same Institution at the early age of 28.









